HOW THE PRESENT CAME FROM THE PAST

BOOK TWO=ORIENTAL LIFE

WELLS

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HOW THE PRESENT CAME FROM THE PAST

BOOK II

THE ROOTS IN ORIENTAL LIFE

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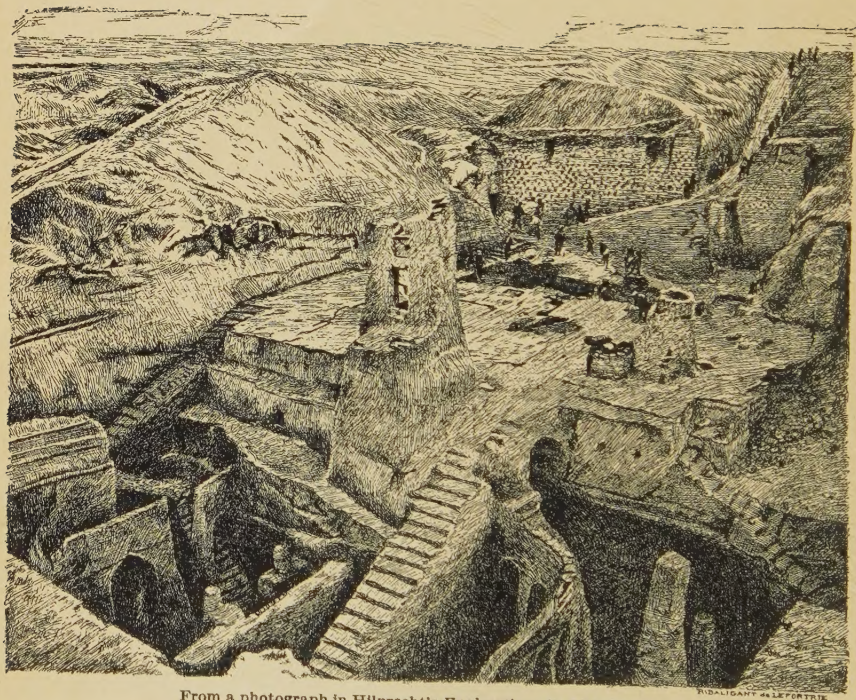

From a photograph in Hilprecht's *Explorations in Bible Lands.*

THE RUINS OF A TEMPLE EXCAVATED NEAR BABYLON

HOW THE PRESENT CAME FROM THE PAST

BOOK II

THE ROOTS IN ORIENTAL LIFE

BY

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Written for the boys and girls of the Present, in the hope that this digging into the Past may make them better planters of the Future.

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TO

MY FATHER AND MOTHER

THIS BOOK IS AFFECTIONATELY DEDICATED

PREFACE

A Foreword for the Teacher

This book is intended to show children how the seeds of civilization, sown in primitive times, spread their roots far and wide through the Orient. Few people deny that art and science had their birth in the earliest times. But for too many of us the "ancient world" means only the Greece and Rome of our high school and college days. There indeed we find the buds of our twentieth century fruitage, but the stems bearing these buds are rooted in the rich soil of the Orient. So it is into the life of these great Eastern peoples that the author would now lead her readers, to enable them to see further "how the present came from the past." This insight she has endeavored to vivify, as in Book I, by helping the child to live through some of the experiences of the past — to solve some of its problems — challenging his attention and interest by a "Can you?"

The series of which this is the second volume is not intended to take the place of a good high school course in ancient history, but merely to give a broad general survey of the field, to lay a foundation for future study. Yet little children, even more than adults, crave details, and to the selection of these the author has given much thought, that she might make the dead past live again. Now the atmosphere of any time, the very breath of the life of any people — sadly lacking in most

brief textbooks — is to be found not in the bare facts and events of their existence, but in their thoughts and feelings, as expressed in literature, in myth, and in legend. But since children even more than adults are prone to blend fact and fancy, the author has kept history distinct from story. For both she has gone to source material, and one of her dearest aims is to open the gate to this rich field, that children and teachers may browse therein for themselves.

To Professors James Harvey Robinson, James T. Shotwell, and George W. Botsford, of Columbia University, the author's grateful acknowledgments are due for class instruction which not only provided her own historical background but made clear the modern principle of selection. They also gave the manuscript of the historical portion of this volume a preliminary reading, and offered many encouraging and helpful suggestions. To Professor Henry Johnson of Teachers College, expert in the field of history for elementary schools, she owes thanks for warm interest and wholesome criticism. The whole structure of the work is an outgrowth of the influence of Professor Frank M. McMurry, her adviser in both undergraduate and graduate work in Teachers College, who read the book in several stages of its evolution before writing the Introduction which follows this Preface. To Professor Frederick G. Bonser, author of the course of study which she followed in her two years of teaching in Speyer School and the following of which sowed the seed of this series of books, she is deeply grateful for the sympathetic suggestions which did so much to make her teaching of history practical.

The author extends thanks to G. P. Putnam's Sons for kind permission to abridge and simplify "The Passion of Osiris"

as well as to copy the pictures of Osiris and Isis from Moret's *Kings and Gods of Egypt;* to use parts of "Tyre as described by Ezekiel" and to copy a number of illustrations from Rawlinson's *Story of Phœnicia;* to reproduce a number of illustrations from Hosmer's *The Jews, Ancient, Medieval, and Modern,* from Babelon's *Oriental Antiquities,* and from Ragozin's *Story of Media, Babylon, and Persia.* From the volume last named comes the cover-design, the royal seal of Persia, found at Susa; the central figure in this seal design is Assyrian, while the two sphinxes show that it must have been adopted after Persia's conquest of Egypt.

The stories of "The Shipwrecked Sailor" and "The Doomed Prince" are adapted from *Egyptian Tales* by kind permission of Professor Petrie and Methuen and Co., Ltd. Thanks are due to Charles Scribner's Sons for the use of the story of Izdubar and the fragments of a Babylonian fable, from Smith's *Chaldean Account of Genesis,* and for a picture from Breasted's *History of Egypt;* to the Religious Tract Society of London for the interlinear translation of the record made by King Nabonidus from Budge's *Babylonian Life and History;* and to Jivanshi Jamshedji Modi and the British India Press for the right to adapt the legend of Keresaspa, from the *Spiegel Memorial Volume.*

Permission was also very courteously given by Eyre and Spottiswoode, Ltd. to redraw some of the illustrations in Ball's *Light from the East* and by the A. J. Holman Co. to use a number of pictures from Professor Hilprecht's *Explorations in Bible Lands,* copyrighted in 1903.

Most of the remaining illustrations are reproduced from records of the labors of Layard and de Sarzec, from the Guide

to the Babylonian and Assyrian Antiquities of the British Museum, and from photographs made by Girondon of Paris and the Metropolitan Museum of Art in New York City. For the work of reproducing the Egyptian pictures and many of the others she thanks her brother, Dan R. Wells, whose pen scratched with hers through many happy hours.

But the very existence of the series is due to the interest and help of her friend and former teacher, Miss H. Mary Cushman. She was the first to see, as she followed the work in Speyer School with warm appreciation, that the author ought to help other teachers as well as other children by bringing together into one book for the children's own use what she had so laboriously sought in many volumes not easily accessible to most teachers nor within the mental grasp of children. And it was only through Miss Cushman's untiring patience in criticizing the material, in suggesting additions, in correcting proof, in making the index, in attending to the myriad tedious details of arrangement, that the author's dream has taken material form.

INTRODUCTION

LIKE most other subjects in the common school curriculum history is undergoing a radical change, a change that affects its purpose first of all.

In times past the prevailing object of the study has been a knowledge of such facts as would make one reasonably well informed, mainly along political lines. If the student became acquainted with such names and dates and other historical references as are current in literature and conversation, his principal purpose was accomplished.

The newer tendency forms a striking contrast to this attitude. Information about the past as a means of avoiding embarrassing ignorance is desirable, no doubt, but a very minor matter. The deeper purpose concerns the future; the object of knowing the past is to throw light on the future; to enable one to interpret present conditions and solve present problems more intelligently. That object removes history from the largely ornamental group of studies and places it among those that are directly useful, like arithmetic and literature. It presupposes proper conduct on the part of the student as the goal of education, and makes history a prominent means for attaining that end.

This newer purpose of history is a very ambitious one, and one that naturally meets much opposition. For, see what

demands its final realization must make. It calls first of all for an exhaustive study of social problems by the author of a text, so that really important topics concerning present and near future life may be selected and used as a basis of organization of details. And since the conduct of pupils is seriously aimed at, questions must be chosen that are germane to their lives, *i.e.* capable of interesting them and affecting their actions. In order to meet this requirement child life must be intimately known by the prospective author. A third demand concerns the author's knowledge of the past. Facts of the ordinary sort make only a beginning. Those bearing on present issues must be assembled in abundance and organized in such a manner as to lead to convictions rather than mere information. That means a different and probably much fuller historical knowledge than has been customary.

A fourth requirement is for many authors the most difficult of all, *i.e.* the complete subordination of the subject matter to educational aims. It is not especially difficult to get considerable knowledge of modern social problems, or of child nature, or of past events. But to study any field extensively, and at the same time to keep knowledge of that field and interest in it subordinated to knowledge of and interest in child nature and the objects of education, calls for rare ability. History in the elementary school illustrates this difficulty abundantly. The child has usually been subordinated to the subject matter, instead of having the subject matter subordinated to him.

The college or university professor of history is about the last person to meet these requirements, for the reason that he specializes in subject matter; he thinks subject matter first, and is a scientist rather than a teacher. Specialists in history are no worse than other specialists in this respect, but they are all bad — barring the exception that proves the rule. The

right kind of textbooks for young people cannot be produced by persons who are primarily interested in subject matter rather than in students.

A few years ago I heard a prominent professor of history, who had written several text books, discuss the preparation of his texts. He prefaced his remarks by admitting, and almost boasting of, the fact that he had never taught children and knew little about their education. Later he called attention to one of his books, intended particularly for the seventh and eighth grades, and complained that it had never sold well. But the reason, he found, lay in the inefficiency of the teacher, not in his own unfitness for the task. To him knowledge of the field was the main requirement. That conception must be overcome before text books of the right sort can even be approached.

Several history texts have been prepared during the last few years by skillful teachers of children. But while they possess many merits, they show the old fault in many ways. That is, they are written from the point of view rather of subject matter than of the learner. For example, most of them attempt an outline of the subject, whether it be Roman history, or Greek history, or some other. If it be Roman history, it includes the names of the seven early kings of Rome, with a few facts about each; the names of most or all of the Cæsars, with a few facts about each, etc., etc. There is no pretence that such facts are nourishment for children; but they are the skeleton of the subject and are necessary for the customary examination. If the text is prepared for older students, the outline remains the same, the difference consisting in the greater richness of detail for the older persons. That conception of a text for children must certainly be abandoned. It is an illustration of the concentric circle plan of subject matter, which was extensively

condemned in Germany thirty years ago, but which has been generally retained in the United States.

A history for children should not be written with the object of preparing them for an examination on the outline of that subject. Nor should it be written mainly to get them interested in the past, although that is a much more worthy purpose than the former. But the past should be dealt with in relation to the present and near future, so that suggestions for the conduct of individuals and society may be numerous.

So many difficult conditions must be met in preparing the right kind of history that the aim may not be fairly realized for a long time to come. And it is to be expected that many specialists in history, in particular, will oppose and even ridicule such a text as that indicated here, on the ground that it would cater merely to the interests of children, or would be too utilitarian, or would presuppose a philosophy of history that does not exist, etc., etc. Such criticism is bound to come from that source, until history specialists become educators.

Meanwhile progress towards the right kind of text can be constant. The author of this series of books seems to me to have followed the right course in her preparation for her task. She has taught children extensively; has studied education, including child nature, for several years in advanced training schools for teachers; has pursued numerous university courses in history along lines represented in her series of books until she has become saturated with the subject matter; and has finally taught the subject to several different classes of children. It would be difficult to suggest a better plan. The series seems to me to make very definite advances over preceding texts.

FRANK M. McMURRY.

Teachers College,
June 26, 1917.

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PART I

HISTORY

CHAPTER 1

THE STORYBOOK OF THE MONUMENTS OF EGYPT

As you turn the leaves of the book of Egypt, notice what things the early people of this country had which were not found among the primitive peoples of Europe. (See Book I.) Then you will understand why the Europeans were anxious to trade with the Egyptians. Indeed, it is thought that the seeds of civilization had sent out many roots in Egypt and some of the other countries beyond the Mediterranean, before they were even planted in Europe. Therefore the ship of time, as well as the trading vessels which the eastern peoples had learned to build, carried across the Mediterranean Sea many things which helped the Europeans. (See Chapter 6.)

The graves and monuments of Egypt hold many of the secrets of how the people of this country lived. These graves and monuments, then, will

be the first pages of the Egyptian storybook (Fig. 1).

In the land of Egypt there are thousands of acres of rich soil. But if the Nile River did not

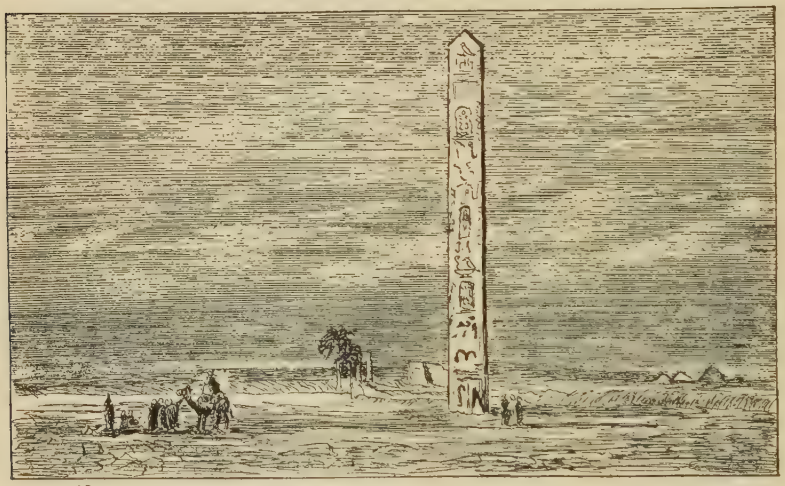


FIG. 1. — AN OBELISK OF PINK GRANITE.
This monument has stood in its Egyptian home for at least thirty centuries.

flow through this rainless country, nothing could grow there. And if this wonderful river did not overflow the whole country every year, it would not be long before the land became entirely barren. Do you wonder that Egypt is often called the country of the Nile?

It is believed that Egypt began to grow out of its infancy about eight thousand years ago. The beginning of its storybook tells of a Stone Age much like that of the European people whom we have just left. The graves of this time are covered with low, rough monuments, often merely mounds. These contain the tools and implements of people who had not yet learned how to use metal, but who made what they needed from stone. Their mud huts were grouped in villages.

In these mud villages linen thread was spun. The fertile land must have produced much flax, if one can judge correctly from the amount of linen thread found in the graves. Having spun the thread, these people knew also how to weave it into cloth. The graves tell also that wheat and other grains were used for food.

We find that as their villages grew larger and more numerous, their dealings with their fellow men increased. So, by about 5000 B.C., the men of Egypt found it necessary to write. For example, they had to keep account of the number

of measures of grain which they owed to the chieftain of the tribe. This kind of debt may have been the beginning of taxes.

Their way of writing numbers was very simple, as you can see by the following: —

For units — — — — — — — — |

For tens — — — — — — — ∩

For hundreds — — — — — ◎

For a thousand — — — 𓆑

For ten thousand — — 𓂭

Then 21,553 would look like this: —

How would the year in which you were born be written in this Egyptian way?

Fig. 2. — The Egyptians' Way of Writing the Name Seneferu.

It is thought that the lists of kings' names found on some of the ancient monuments are among the earliest writings.

Seneferu is the first king whose name is thus written, and the record looks like Figure 2. He reigned about 4000 B.C. One of the earliest writings that tells a story is the picture here shown as Figure 3.

FIG. 3.—EXAMPLE OF THE EARLIEST KNOWN EGYPTIAN WRITING.

The falcon stands for "king." (See Fig. 12.)

Each lotus leaf is the sign for 1000. (See p. 4.)

The little harpoon placed above the rectangle means "the harpoon lake."

The whole picture tells that the falcon king led captive 6000 men of the land of the Harpoon Lake.

At first the Egyptians wrote on rock, or on clay tablets. But such books were hard to move, and besides they took up too much room. Then one material after another was tried. At last some one thought of peeling or slicing thin layers from the reeds which grew along the river. Here was just the thing! It probably did not take long to learn that these strips could be fastened together to make a sheet of — what? The name of this reed which they used is papyrus. What does that make you think of? Find out how paper is made now.

In the botanical gardens of our large cities, or

in greenhouses where foreign plants are raised, you can find papyrus growing to-day. The Egyptians must have prized the plant for its beauty as well as its usefulness, since they used it so often in decorating the things that they made (Fig. 4).

FIG. 4. — FLOWERS FROM THE SCULPTURES OF THEBES. FORMS OF PAPYRUS.

The reeds which grew along the river furnished pens as well as paper. These reed pens were about ten inches long and one sixteenth or one eighth of an inch in diameter. The end used for writing was bruised or frayed out, so as to make a sort of brush. Their ink was about as thick as cream. They made it from plants or minerals, which they ground and mixed with water and gum. It was colored black, red, blue, green, white, or yellow, as they chose. Do you know how ink is made to-day?

The earliest Egyptian writing was made up of very simple pictures, each standing for a word.

For example, stood for "sun," for "face," for "egg," for "house." By and by, the pictures came to have a meaning different from what they actually showed, but connected in some way with it. For example, a vase upside down meant "priest," because one of the acts of worship was the pouring out of wine or oil as an offering to the gods. So the picture of a man killing himself meant "wickedness."

As their trade and commerce grew, the pictures were made more simple in order to save time in writing. Early picture writing then changed into the "running hand," as shown in Figure 5. The next step was to use certain

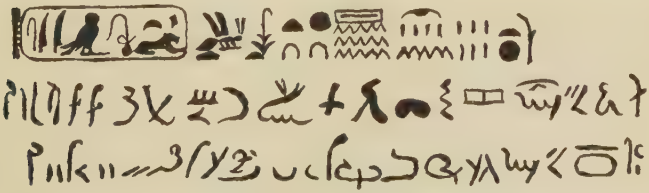


FIG. 5. — THREE KINDS OF EGYPTIAN WRITING.

These show the gradual change from picture writing. The first was used on monuments. The second and third could be written in about $\frac{1}{10}$ of the time needed to write the first.

sound-signs to stand for syllables that could not be pictured, as if should be used to stand for "un" in "unclean." Finally they came to use signs for single letters instead of for syllables, and by 3000 B.C. they were using an alphabet of twenty-four letters. Some of these letter-signs

FIG. 6. — EGYPTIAN SIGNS FOR SOME OF THE LETTERS OF OUR ALPHABET.

are shown in Figure 6. The first line of Figure 7 shows a sentence as they would write it; the second line shows it spelled in letters; the third gives the meaning in English.

Some think that the Egyptian alphabet was the first one — the earliest ancestor of our own ABC's. Others think the Babylonian alphabet came first. Whichever is true, it is certain

that the earliest letters were worked over by a number of nations, before they came to look

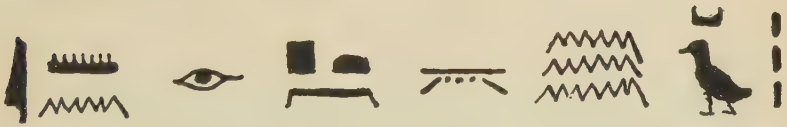


FIG. 7. — AN EGYPTIAN SENTENCE.

like those which you know so well. (See Fig. 125, p. 186.)

Now, just as you should think of the Egyptians whenever you see paper and writing, so should every calendar remind you of them. The earliest kind of clock, on the other hand, we owe to the Babylonians, whose story comes in the next chapter. The Egyptians, however, judged roughly of the time of day by the direction in which they saw the sun.

But it was not enough to know how fast any one day was passing. They needed to keep track of the number of days as they passed. They had to do this so as to be sure to celebrate all their religious festivals at the proper times, and to pay

their taxes and trading debts when due. They tried all sorts of ways of keeping this record. At one time they used the moon as a measure of time. But the changes of the moon sometimes take twenty-nine days and sometimes thirty. So the moon months were unequal in length.

Looking for a more regular way of dividing the year, the Egyptians in 4241 B.C. hit upon the plan of twelve months of thirty days each. This left five days at the end of the year for a festival time. If you have learned the little stanza beginning, "Thirty days hath September," you can tell how these five days have now been scattered through the year. How many years ago did the Egyptian calendar come into use?

Turn now to the next page in Egypt's story-book, which may be called the pyramid page. What has happened to bring about so great a change? There — those low, roughly built monuments or mounds covering the early graves.

Here — these huge, skillfully built, everlasting pyramids (Fig. 8). For ages and ages, the world has gazed in wonder at these giant tombs.

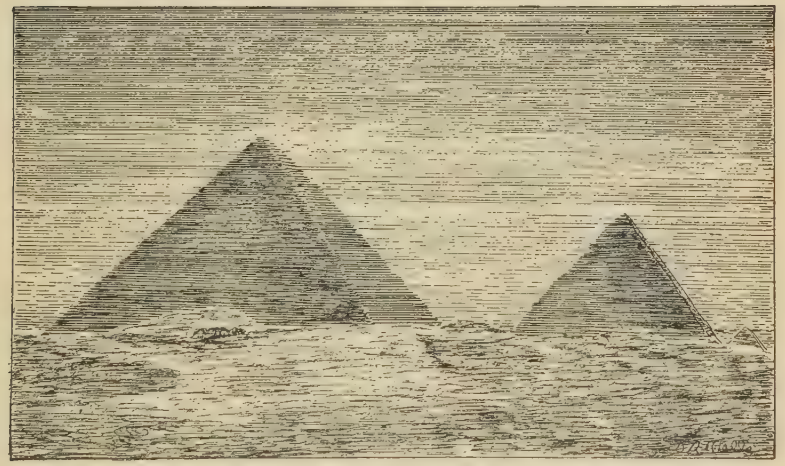


FIG. 8. — THE GREAT AND THE SECOND PYRAMID.

You will find a description of these monuments on pp. 17–18.

One would hardly think that the finding of a metal or two could bring about such an improvement. Yet it was only by making tools, first of copper, then of bronze, that man was able to cut the huge blocks of stone needed for these mighty tombs. And now, in this twentieth century, how could one live without metal in some form or other?

We have iron and steel machinery of all sorts, — plows and reapers, threshers and road-rollers, steam-engines and dynamos. On the land, we ride in steel cars drawn over steel rails by steel locomotives. We travel on the sea in steel ships, or under it in steel submarines. We fly through the air in aëroplanes, which could never have been built without metal. We live in steel-framed apartment houses or hotels and work in steel-framed "sky-scrapers." We cross rivers on steel bridges. You can probably add to this list yourself. Surely you see that the discovery of the first metal was a great event — the seed of a mighty harvest!

But how did man come to use these metals? Copper is supposed to have been discovered, by accident, about 4000 B.C., in the peninsula of Sinai. (See map, Fig. 9.) The rocks there contain an ore of this metal. Much of the copper which was used in Egypt came from Cyprus. (See same map.) This first-found metal, copper, while it takes a much better edge than stone,

is too soft to cut and carve most kinds of rock. But after many years, man learned, per-

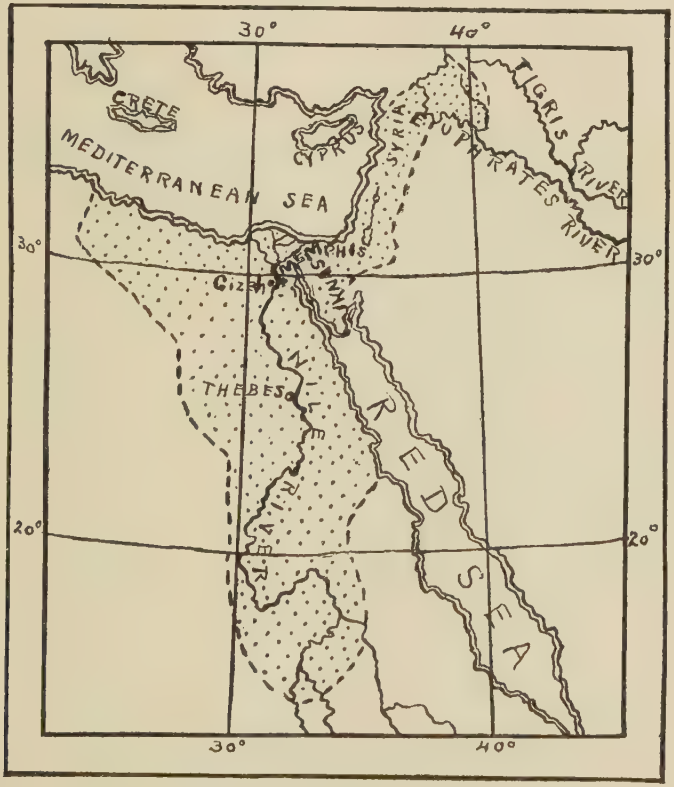


FIG. 9. — THE EGYPTIAN EMPIRE.

The dotted space shows the size of the Empire at its height.

haps also by accident, to mix tin with his copper. This mixture, called bronze, is much

Fig. 10. — Egyptian Armor and Weapons.

harder than copper. Tools of copper had been used at least 500 years, possibly 1000, before bronze was known. This alloy quickly became a most helpful friend to man, furnishing him with armor and weapons (Fig. 10), and with strong, sharp tools. What other things do you think he may have made of bronze? And how many other alloys which are now in use can you name?

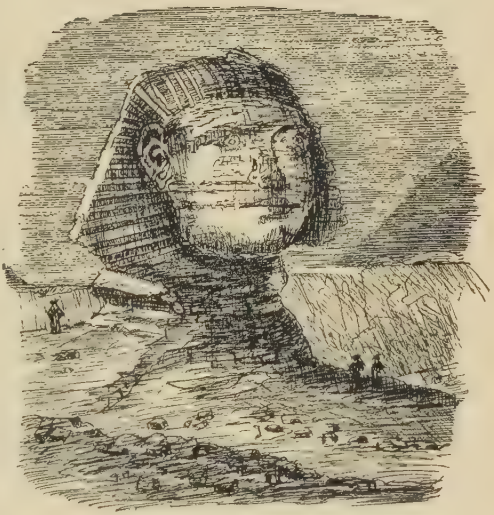


Fig. 11. — The Sphinx of Gizeh.
This stands on the west bank of the Nile, near the city of Memphis. (See map, Fig. 9.)

After the Egyptian had learned to cut limestone into blocks with his bronze tools, he began to carve statues. The sphinx is the wonder of all wonders in the Land of the Pyramids (Fig. 11). Travelers in Egypt tell us that this

portrait statue of one of the Pharaohs or rulers of the land looks so human that one feels he might be able to talk. Hear, then, the story of the huge tombs which he seems to be guarding. Let him speak for himself.

FIG. 12. — HEAD OF A STATUE OF KING KHAFRE. (2900 B.C.)

The king wears a linen headdress, and a false beard hangs from his chin. The bird is a falcon, symbol of the king. (See Fig. 3.) The statue is carved from a kind of stone which is so hard that no sculptor of to-day would try to use it.

"I am the image of Khafre, a king, who lived when the Great Pyramid was begun in this cemetery of Gizeh (Fig. 12). There are many other such statues of kings and nobles in this land, but not one of them comes near me in size. Some of us are painted in various colors and have gleaming eyes of crystal. I was cut out of a single mass of rock. For thousands of years have I stood here, waiting to tell the story of my people and their work.

"See yonder tombs and pyramids! A mighty army of slaves toiled five hundred years with

their bronze tools to build them. The smaller tombs were made for the nobles; the huge pyramids, for the rulers or Pharaohs (Fig. 8). Per-

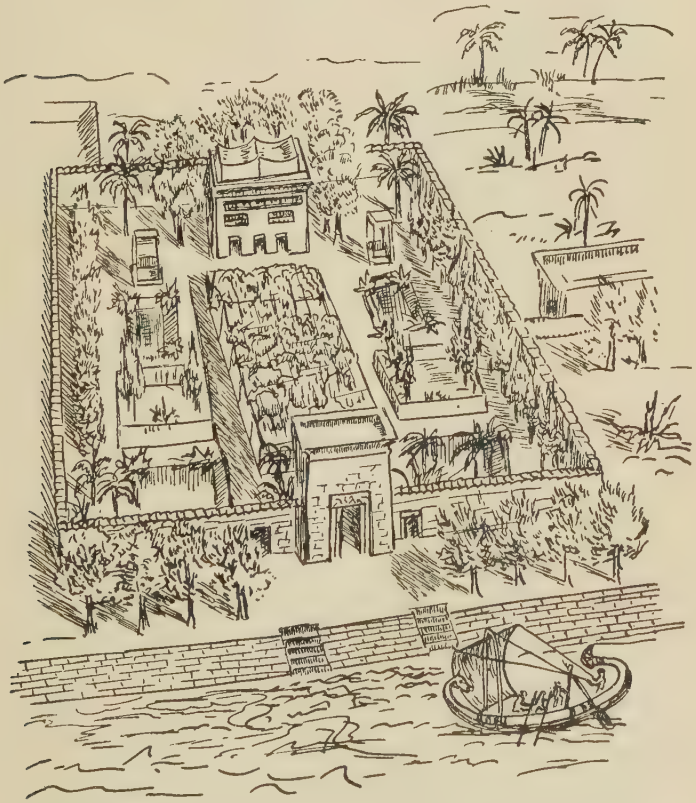


Fig. 13. — Villa of an Egyptian Noble.

The garden is inclosed by a high wall. A long arbor extends down the middle, and there are pools on either side. The house at the rear has a roof garden shaded with awnings of tapestry.

haps, when I tell you that each of the two great pyramids covers thirteen acres of land, and that each has in it 2,300,000 blocks of limestone, weighing $2\frac{1}{2}$ tons apiece, you can get an idea of the labor needed to build them. It is said that it took 200,000 men twenty years to erect one of these pyramids.

FIG. 14. — FRONT VIEW OF AN EGYPTIAN DWELLING HOUSE.

"I can still see that busy country of Egypt five thousand years ago. I can see the king's palace and the homes of the nobles (Figs. 13 and 14). Gorgeous carvings (Figs. 15 and 16), paintings, and hangings of the finest weave decorate the walls of these dwellings. Lawns and palm trees surround them. The beautifully

FIG. 15. — ORNAMENTAL CARVING.

FIG. 16. — AN EGYPTIAN KING, HUNTING LIONS.

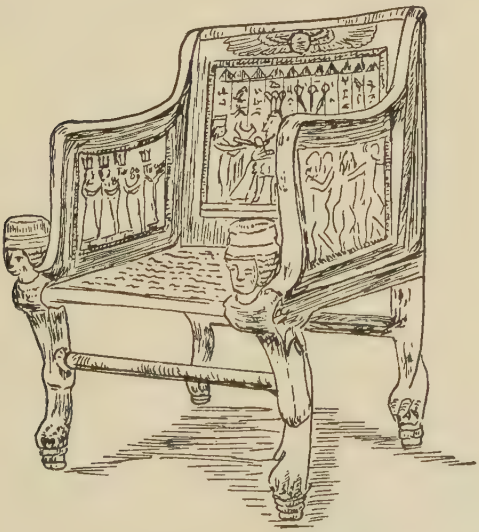


FIG. 17. — ARMCHAIR FROM THE HOUSE OF A NOBLE.

This chair, with other furniture from the house, was placed in the owner's tomb at Thebes in the early part of the 14th century B.C. In 1905, nearly 3300 years later, it was discovered and removed to the National Museum at Cairo.

carved furniture in the homes of the masters of Egypt is ornamented with gold and silver, with ivory and ebony (Fig. 17). In the walls and floors are wonderful tiles of beautiful pattern and color. Many of these tiles are covered with a glaze of glass.

Fig. 18. — Two Egyptian Women.

"I see the richly clothed wives of the nobles, seated by their husbands. They are looking at the children at play under the trees, or watching the slaves at work. Notice the heavy bands of gold, the finely made jewelry, and the glass beads, which the women wear (Figs. 18 and 19).

Fig. 19. — An Egyptian and his Wife.
This man is the architect who planned King Khafre's pyramid.

"Perhaps they are talking together of their people, the workmen. The little, sun-baked brick homes of these patient laborers stand outside the walls of the nobles' villas. Where

are the factories, did you ask? In those days everything was made in the homes of the

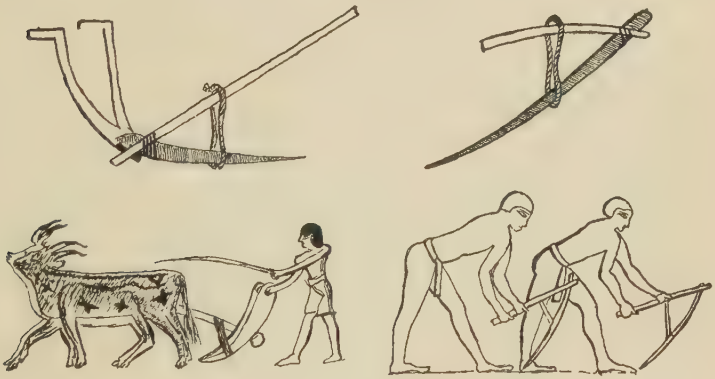


FIG. 20.—PLOWING AND HOEING.

workers, and their machinery was of the simplest kind. Their own hands were their best tools.

"Let me tell you the story of the daily life of the Egyptians, as it is shown in the painted carvings on the chapel walls in the tombs of the nobles. There is the nobleman, visiting the farmers of his estate. Oxen are drawing the plow. Cows are being milked. Seed is being sown. On other parts of the farm, men are

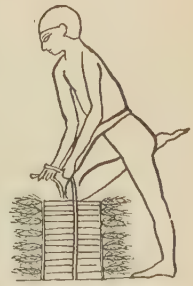


FIG. 21. — BINDING GRAIN INTO SHEAVES.

hoeing (Fig. 20). Others bind wheat into sheaves (Fig. 21). On the threshing floors, oxen are treading out the grain (Fig. 22). The wheat

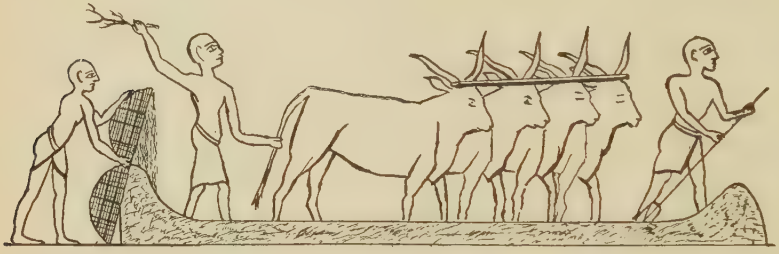


FIG. 22. — THRESHING THE GRAIN.

The cattle are driven round and round the threshing floor. The farmer with a pitchfork throws the grain into their path.

is then thrown up into the air with shovels, so that the chaff may be blown away (Fig. 23).

"There are the tool makers, shaping and

FIG. 23. — WINNOWING THE GRAIN.

sharpening the bronze implements needed for cutting, sawing (Fig. 24), drilling, and carving. Here are the cloth makers, weaving fine linen for clothing and for hangings (Fig. 25). They work in the different colors of the design with nothing to help the fingers but such a simple hand loom as is shown in the picture at which you have just looked.

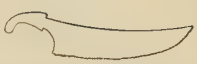


Fig. 24. — A Bronze Saw.

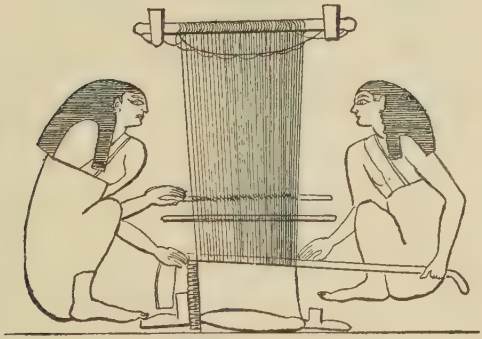


Fig. 25. — Women Weaving.

Fig. 26. — Potters at Work.
The one on the left is using a potter's wheel.

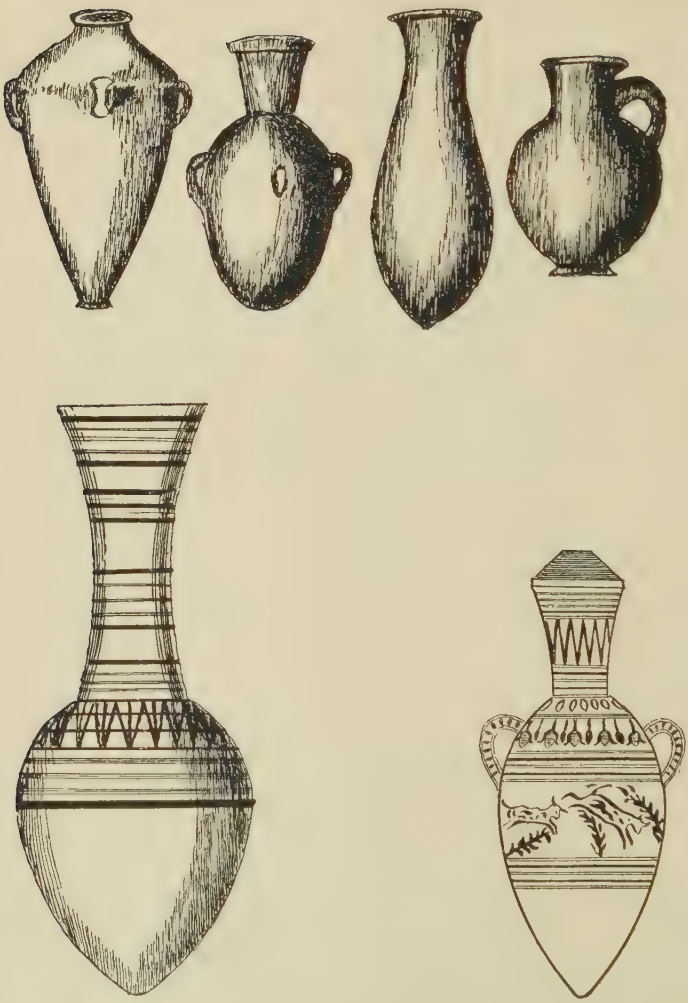


Fig. 27. — Egyptian Pottery.

"There is the potter, not making his vessels entirely by hand, but using a wheel to shape them more evenly (Fig. 26). Near him stands a furnace, which has now taken the place of the sun for baking the clay vessels. Some of these vessels are very simple; others show various kinds of decoration (Fig. 27). Even as early as this, the Egyptians must have known how to make porcelain (Fig. 28).

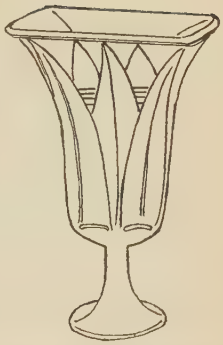


FIG. 28. — A PORCELAIN VASE.

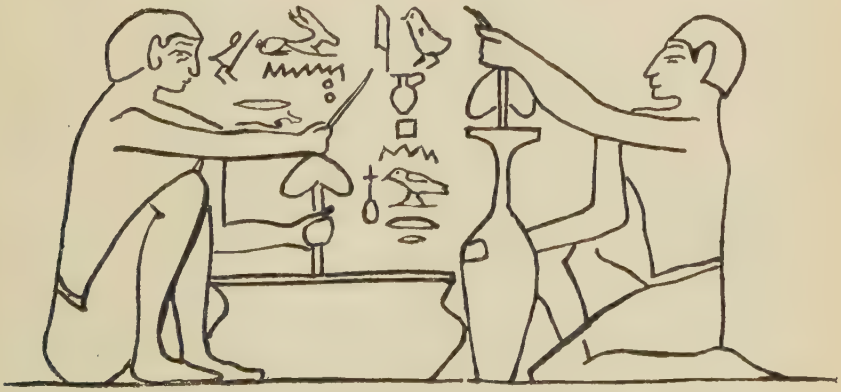


FIG. 29. — WORKMEN DRILLING OUT STONE VESSELS.

One says, "This is a very beautiful vessel." His comrade replies, "It is, indeed." This is shown by the queer little figures in the picture. What sort of writing do these figures form?

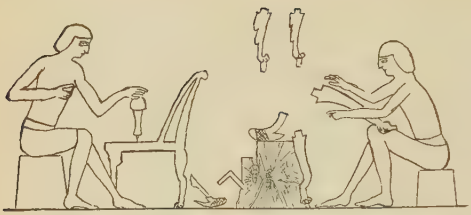


Fig. 30. — Cabinet Makers at Work.

They used stone, too, not only for broad, shallow dishes, but even for tall, slender vases (Fig. 29). Think how clever they must have been to do this!

"Here are the makers of tiles and the makers of glass vases and bowls of beautiful design and color. Some of these vessels you may see now in museums. There is the furniture maker (Fig. 30), carving the wood and setting in the ornaments which the goldsmith has prepared for him (Fig 31). Skillful work indeed is turned out by these Egyptian goldsmiths (Fig. 32). Here are the carpenters and the wall builders, the painters and the sculptors (Fig. 33).

Fig. 31. — A Goldsmith at Work.

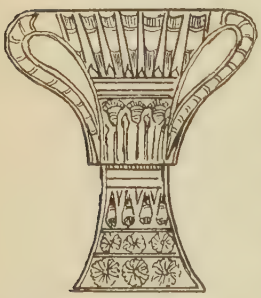


Fig. 32. — A Finely Carved Vase of Gold.

"See the men writing with their reed pens on large sheets of papyrus! These are the clerks of the city. They are making for the king a record of the work of the people. The tax collectors, too, should not be overlooked. The way taxes were paid then must seem very strange to you. There was no such thing as money in those early days. A part of each man's grain, wine, honey, linen, and live stock (Fig. 34) was put into great storehouses to be used to pay the king's workmen.

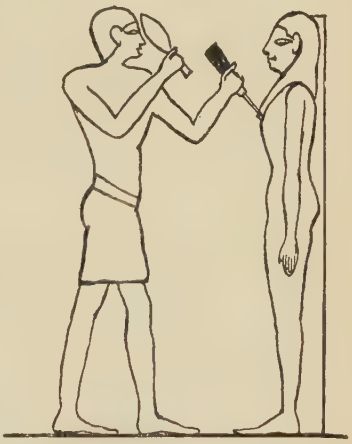


Fig. 33. — A Sculptor at Work.

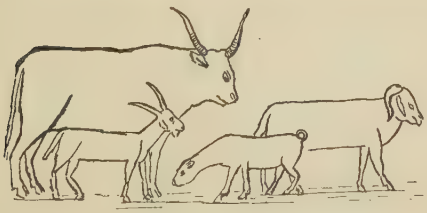


Fig. 34. — Egyptian Domestic Animals.

One farmer is recorded as having 834 oxen, 220 cows, 2234 goats, 760 donkeys, and 974 sheep.

"Indeed, this is the way all business was done in the earliest times. Wares were exchanged as children now 'trade' their treasures. Just

as soon as man's fields and household gave him more than he needed for his own use, he began to exchange with his neighbor. Each received from the other what he was not able to make for himself or did not wish to make. In this way commerce began. Out of simple

Fig. 35. An Egyptian Fisherman.

trade or 'barter' between neighbors, grew exchange between neighborhood groups, and then between larger groups. Finally trade came to be carried on not only between different people of the same country, but between different countries and races.

"And that reminds me of those busy workers down by the river front. See how they spear the fish (Fig. 35)! See them building ships

(Fig. 36) to carry away the grain and the cattle, the linen and the glass, which are not needed at home (Fig. 37). Can you guess now how those glass beads, and perhaps the grains of barley, too, happened to be found in the lake dwellings of Italy? (See Chapter 5, Book I.)

Fig. 36. — Boat-building along the Nile.

"It is believed that the Egyptians were the first makers of glass, though the story generally told puts the birthplace of this useful material nearer to Phœnicia than to Egypt. This tale of the discovery of glass was first told by Pliny, the Roman, in the first century after Christ. As you read the story, try to decide for yourself whether it could be true.

"It runs as follows: 'A ship carrying nitre

landed at the mouth of the river Belus in Syria. When the crew prepared to cook their food, they found no stones on which to rest the kettle, so they used pieces of nitre. The fire under the kettle heated the sand as well as the nitre.

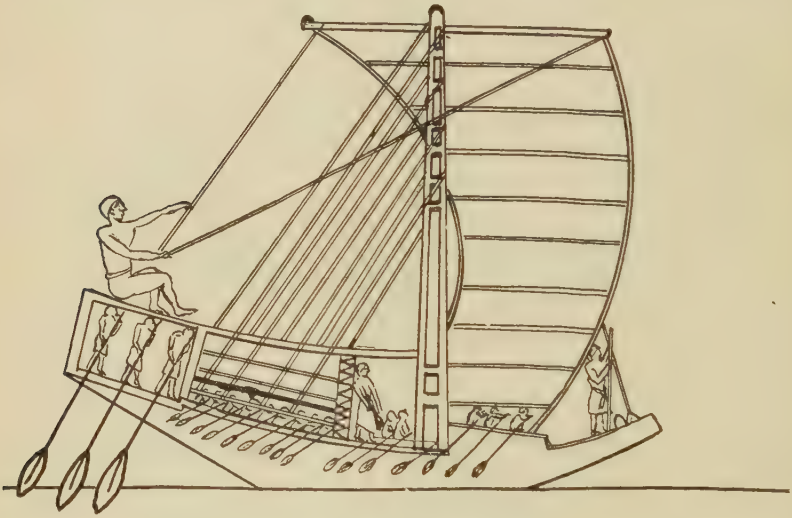


Fig. 37.—Nile Boat under Full Sail.

The two hot substances melted together, and behold! a transparent stream was seen flowing from under the kettle! This on cooling was glass.' Neither Pliny nor the many writers who have repeated this story could ever have seen

glass made, or they would have known why this could not have happened.

"Though the Phœnicians claimed the honor of making the first glass, they probably learned the art from the Egyptians. But they deserve credit for spreading glass factories far and wide. The glass of the Egyptians was always beautifully colored, imitating jasper, onyx, and other beautiful stones. One could not see through this glass as you see through the windows in your homes. It let in only a little light, like the glass in many church windows. Some of it was quite dark, or opaque. They molded it into beads, rings, rods, and plaques, as well as vases (Fig. 38). They used it to cover or glaze bricks and tiles. The eyes of some of their statues were made of glass. Tombs built as early as 4000 B.C. show pictures of glass-blowers at work (Fig. 39).

FIG. 38. — GLASSWARE.

"Let me tell you briefly the story of the next four or five hundred years. During this time the great nobles were becoming more and more powerful. Instead of remaining grouped about the mighty Pharaoh or living at his court, they built their homes farther and farther away. They now ruled not only their slaves but the free working people who lived on their broad lands.

Fig. 39. — Glass-blowers.

"A look into the library of one of these powerful lords shows you row upon row of glass jars. In these are kept the books of the time, which are huge rolls of papyrus. Such books as you use to-day are not yet known. These rolls tell that most of the nobles were kind to those who worked for them. They tell what was then known of arithmetic and of medicine. They tell of the voyages and the shipwrecks of those who ventured across the Mediterranean or the Red Sea.

FIG. 40. — INTERIOR OF THE GREAT HALL OF COLUMNS AT KARNAK.
(Karnak is a small modern village, close to the greatest temple at Thebes.)

"But let me turn now to the Theban page of our Egyptian storybook. If you look at the great temple of Karnak, you will see how fast the roots of civilization had spread in my land during the centuries from the Polished Stone

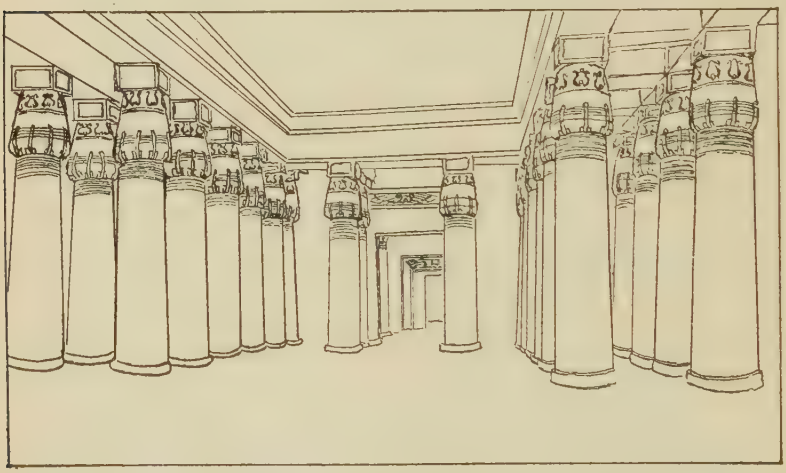


Fig. 41. — Interior of the Small Temple at Karnak.

Age to this age of power (Figs. 40 and 41). I doubt whether any later people ever built a mightier temple. One hall in it was three hundred thirty-eight feet long and one hundred seventy feet wide. Can you picture to yourself a room as large as that? In it were one hun-

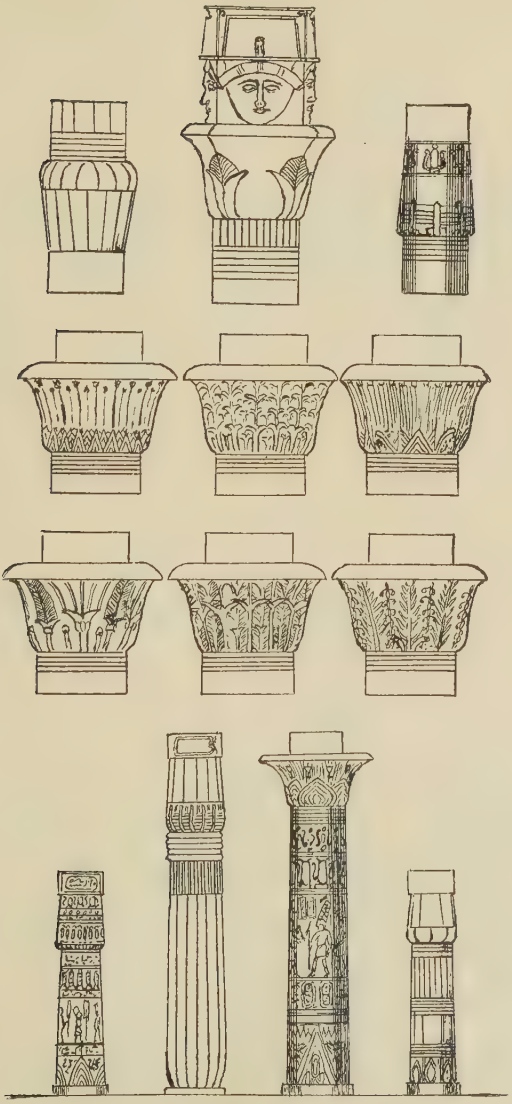


FIG. 42. — CAPITALS AND COLUMNS.

dred sixty-six columns. Many of these are still standing. Each of the columns along the central aisle was sixty-nine feet high. My people

Fig. 43. — A Band of Musicians.

had begun to use plain columns in the Pyramid Age. Notice the carvings on them now (Fig. 42). Notice also the carvings or reliefs on the walls.

Fig. 44. — A War Galley.

FIG. 45. — AN EGYPTIAN KING DESTROYING HIS ENEMIES.

Some are scenes of pleasure (Fig. 43); some are scenes of war (Figs. 44 and 45).

"Here is the head of a portrait statue of one of the greatest Egyptian leaders. He is one of the Pharaohs, Thothmes III, whom some one has truly called the Napoleon of ancient Egypt (Fig. 46). It was under him that Egypt rose to be the greatest power in the world. Her empire then extended far up the Nile, and bordered the whole eastern

FIG. 46.— PORTRAIT OF THOTHMES III, WHO REIGNED IN THE 15TH CENTURY B.C.

This statue is carved in granite. Such stone portraits, when compared with the actual faces of the emperors as we see them in their mummies, are found to be good likenesses.

coast of the Mediterranean, stretching even to the Euphrates. (See map, Fig. 9, p. 13.)

"It was during the reign of Thothmes that some of the largest and most lasting temples and tombs were built. Many of them had

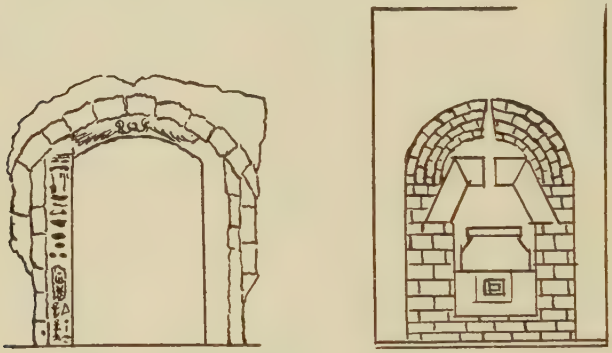


Fig. 47. — Two Arches.

arches in their walls (Fig. 47). Scenes of battle were painted in the brightest colors, and many huge statues of kings and nobles were carved from stone. They were placed in doorways (Fig. 48), along the road, or near the monuments.

"But I miss four of the obelisks of his reign, for they have been carried far over the

seas. One is in Central Park, in New York City, one in London, one in Rome, and one in Constantinople.

"Thothmes, however, does not stand alone among the great leaders of his people in having works of art made which live to-day. About one hundred years later Amenhotep III built the wonderful colossi at Thebes (Fig. 49); the famous avenue of sphinxes, leading to a beautiful temple; and many, many other great works.

Fig. 48. — Two Caryatids.

Beautifully carved figures are often seen as supports in Egyptian archways and doorways.

"And now I must introduce you to one who is sometimes called the greatest of the kings of my country, Rameses II (Fig. 50), who reigned two hundred years later than Amenhotep III. Well does he deserve the title, 'the

Great'; for I see him not only conquering his enemies and enlarging his country, but also building fine temples, obelisks, and statues. He also finished many of the great works begun by

Fig. 49. — The Twin Colossi of Thebes.

his father, Seti I, and repaired others of earlier times, making them more beautiful.

"He caused wells to be dug. These gave his people better water than they had before, and more of it. This made it possible to get gold from the mines, where work had been stopped for lack of water. The kingdom that

he left after a reign of sixty-seven years was one of the largest and most powerful upon earth. This fine head of the well-known mummy of Rameses II (Fig. 51) seems to be dreaming of Egypt the glorious, not foreseeing the dying Egypt of later years.

Fig. 50. — Rameses the Great.

"For the time came when people from across the seas came in such numbers that Egypt lost her leadership. At first these strangers served my country as hired soldiers. Finally they turned against her. But in spite of her loss of power, her greatness in art lived on and was carried across the Mediterranean to the younger countries.

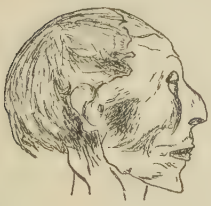


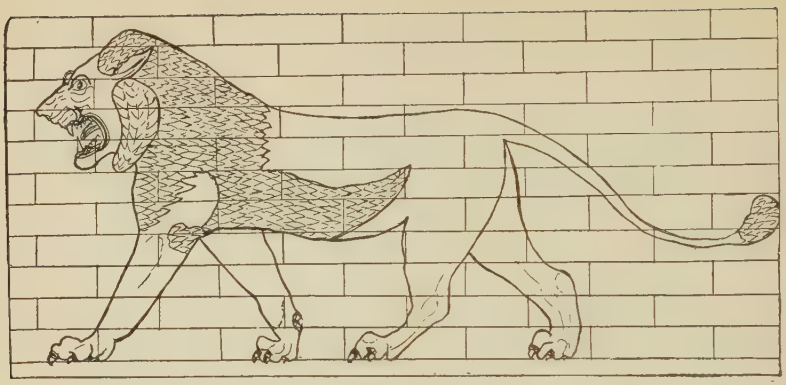
Fig. 51. — The Head of the Mummy of Rameses.

"Here I must end my story of the Land of the Nile, while you go on to the 'Land of Bricks.'"

CAN YOU?

1. Plan a festival or pageant that will show the people of your neighborhood how the oriental peoples of the past helped to build the life of the present.
   a. Name the festival.
   b. Show Egypt's part in it, as the first act or picture.
      1. Ask help from the other grades in the school.
      2. Visit the Metropolitan Museum of New York City, or some other nearer to your home, to see statues and reliefs which show Egyptian life. See also the miniature temple of Karnak, and the tomb of Perneb.
      3. Imitate some of the musical instruments of the Egyptians, which you will see at the Museum.
2. Plan a book for the school library, in which may be written accounts of how things that are of great use to us every day are now made, and how they were first made.
   a. Find an interesting title for the book.
   b. Write the chapters suggested by your study of Egypt; *e.g.* the story of the calendar.
3. Visit the Museum to see what beautiful glass the Egyptians made.
4. Visit a glass-blowing establishment and see how the glass of to-day is made.
5. Write now the story of the glass beads that were found in the lake villages. (See Chapter 5 of Book I.)
6. Carpenters of the grade, make a wheel on which the potters of the grade may make dishes and vases for keeping plants and cut flowers in the schoolroom.
7. Potters, take your wares to be fired and ask that the kiln be explained to you.

8. Carpenters and carvers of the grade, make an Egyptian chair for the school museum.
9. Architects of the grade, show with clay how the Egyptian columns changed from very plain forms to those that were beautifully carved.
10. Arithmeticians, find the total weight of the two great pyramids.
11. Farmers, raise flax in the school gardens. Try to weave it into cloth, making your own tools for doing this.
12. Paper makers, show how the way paper is made now differs from the way the Egyptians made it.
13. Writers, make your own pens and your own ink, using whatever material you think good for the purpose.



THE LION OF THE PROCESSION STREET, IN BABYLON.

The tiled walls of this street probably showed 120 lions like this. Some were white with yellow manes; others were yellow with red manes. The background was light or dark blue. Each lion was two meters long.

CHAPTER 2

WHAT THE CLAY BOOKS OF THE "LAND OF BRICKS" TELL US

As you learned in the last chapter, the monuments in the "Land of Tombs" tell many things about the life there thousands of years ago. But if you leave Egypt, traveling east through the Arabian desert, and farther east through the fertile region of the Tigris and the Euphrates, you find no such monuments.

Looking at the ruins of Babylon, between these two rivers, one asks: "What has become

of that mighty nation? Why have not its temples, tombs, and palaces remained to tell the story of their day? Where shall one look for help in rebuilding the ancient life of this land?" But perhaps you ask: "Why not let it remain in the rubbish pile? Why try to bring back that life of long ago?" Let us put together what we find in the rubbish and see whether the answers to these questions seem worth seeking.

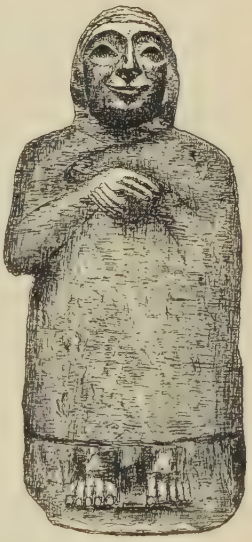


FIG. 52. — STATUE OF AN OFFICIAL, OR A MEMBER OF THE ROYAL FAMILY. This person was probably of the ancient Sumerian race. The statue can now be seen in the British Museum.

The beginning of Babylon's life, like that of all the other nations, is not exactly known. Some of its history has been made by weaving or piecing together tiny threads and scraps of truth. Much that has been written about it has been merely guessed at. Farther back than 5000 B.C. nothing is known. After that, light

begins to come. At that time two very ancient peoples were living together in this land.

One of these, named the Sumerians, came from the mountains northeast of the plain of Babylon (Fig. 52). The others were nomads, or wanderers, from the Arabian desert on the southwest (Fig. 53). They were Semites. This is the name of that great white race which takes the leading part in the Bible stories. Their descendants, the Hebrews, live among us to-day.

Fig. 53. — A Desert Arab.

It seems that the Sumerians came from the mountains to the plain before they had learned to replace their stone tools with those of metal. They left their old homes to seek a better food supply. So they came to the "Land of the Two Rivers," as the ancients called it. Now, one of the things that made Babylon the wonder of all the ancient world was its rich soil. One reads in Herodotus that "the blades of wheat and barley

there grew to be four fingers broad." Do you believe this? The people called the Euphrates "the life of the land" and the Tigris "the giver of blessings." Well did the rivers deserve these names!

But man learned very early that crops could not grow in this region without his help. The flat, sandy, stoneless, and treeless plain was flooded through the long, wet, winter season. During the long, hot summer, it became a parched and scorched desert. So the Sumerians began, before 3000 B.C., to build dikes and dig ditches and canals. Some of these were underground (Fig. 54). Figure 55 shows that these people had learned to build arches even earlier than this.

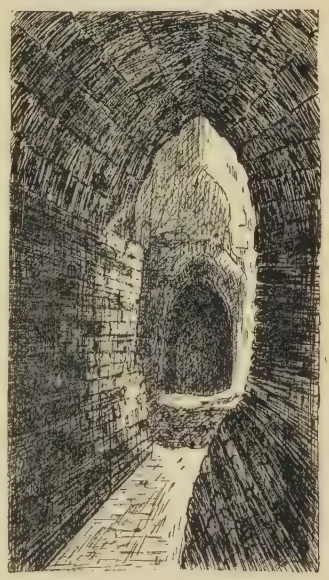


FIG. 54. — A WALLED CANAL.
The sloping roof was made of bricks laid edgewise. On one of the bricks can be seen the stamp of Nabopolassar, the father of King Nebuchadrezzar.

FIG. 55. — THE EARLIEST BABYLONIAN ARCH KNOWN.

It was built about 4000 B. C.

Having thus helped to make the plain produce an abundance of food, they settled in homes and learned to live in cities. They used the mud from the banks of the river to make bricks for their huts. They did their farming with oxen to draw the plows (Fig. 56). Asses pulled the wheeled carts and chariots. Cattle, sheep, and goats gave them food and clothing.

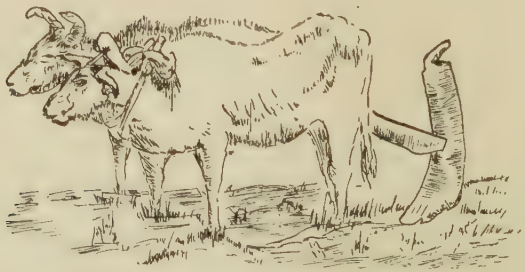


FIG. 56. — THE HOOKED PLOW IN BABYLON.

The plain of Babylon produced no metals. So copper was brought there from the Nile to be made into tools, utensils, and ornaments (Fig. 57). In their trading, as well as in their government, the Sumerians needed to keep many records. They, therefore, began very early to change the slow, troublesome picture writing to the easier and quicker cuneiform, or wedge-shaped, writing shown in Figure 58 and again in Figure 80 on page 92. Can you find cuneiform writing in any other pictures in this book?

FIG. 57. — A GOAT'S HEAD, OF COPPER.

This was probably made about 4000 B.C. With it were found a copper sword, a fine marble lamp in the shape of a bird, several unbroken marble vases, seals, and clay tablets. There were also 60 plates of mother-of-pearl; on these were incised rosettes, animals, men, and scenes of battle.

Many of the clay tablets on which they wrote in those early days have been dug up. These help us, more than anything else can, to build again the life of these people. This wedge-shaped writing is doubly interesting to people of to-day, because

in it are found near relatives of many of the letters of our own alphabet. (See Fig. 125, p. 186.)

But the peace of the Sumerians in the plain was disturbed from the beginning by other wanderers. Among these were people from the desert, the Semites, already mentioned on page 46. They also were in search of a food-bearing land. They came into this country when the Sumerians were weakened by defending themselves from other enemies.

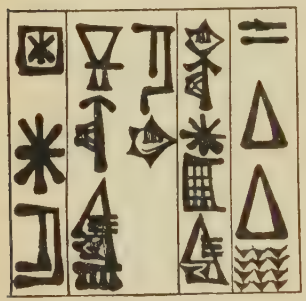


Fig. 58. — A Brick Stamp.

This was made in the time of a king who reigned about 2800 B. C. The writing is in the Sumerian language. This is what it says: Ur-ba'u, king of Uru, who the house of Sin did build. (Sin was the name of the moon god.)

The people from the desert were not only stronger than the first comers, but there were many more of them. So they finally put their own king upon the throne. The Sumerians had much to teach their conquerors; but the desert folk could give as well as take. They knew better than their teachers how to write, how to carve, and how to build canals.

By and by the two people became so mixed that one writer has said of them: "On the streets and in the market places of the Euphrates towns, where once the bare feet, clean-shaven heads, and beardless faces of the Sumerian townsmen were the only ones to be seen, there is now a plentiful

Fig. 59. — A Sumerian and a Semite.

sprinkling of sandaled feet, of dark beards, and of heavy black locks hanging down over the shoulders of the swarthy Semites of Akkad" (Fig. 59).

Little is known about the earliest kings of Babylon. Perhaps, indeed, there were no kings before the desert people put their Sargon I upon

the throne. It seems clearly proved that he reigned about 3800 B.C. Would you like to know how this first fixed date came to be known? Here is the story.

About 554 B.C. there was a king in Babylonia who wanted to learn something about the early days of his country. So he dug among the foundations of the temple of the sun god. Figure 60 shows the writing which he had put on a clay tablet to tell of his success: —

"That temple I excavated; its ancient foundation stone I sought. Fifteen square cubits I dug down for the foundation stone of Naram-Sin, the son of Sargon, which for three thousand two hundred years no king my predecessor had seen."

Do you see how this fixes the date of Sargon's reign at about 3800 B.C.? At the time that this king came to the throne, there were many small tribes scattered over this fertile plain. They needed to be brought together under a strong government. Sargon put them all under the rule of the city of Babylon. This was the great-

est thing that he did to help to build up the mighty Babylonia of later years. Here is a copy of one of the inscriptions left by this great

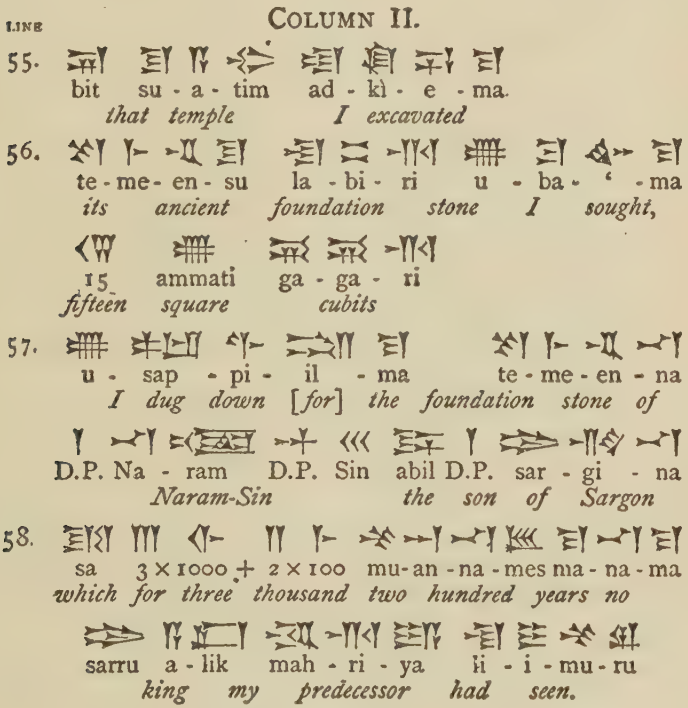

LINE
COLUMN II.
55.
bit su - a - tim ad - kì - e - ma.
that temple I excavated
56.
te - me - en - su la - bi - ri u - ba - ' - ma
its ancient foundation stone I sought,
15 ammati ga - ga - ri
fifteen square cubits
57.
u - sap - pi - il - ma te - me - en - na
I dug down [for] the foundation stone of
D.P. Na - ram D.P. Sin abil D.P. sar - gi - na
Naram-Sin the son of Sargon
58.
sa 3 × 1000 + 2 × 100 mu-an-na-mes ma - na - ma
which for three thousand two hundred years no
sarru a - lik mah - ri - ya lì - i - mu - ru
king my predecessor had seen.

FIG. 60. — THE RECORD MADE BY KING NABONIDUS.

conqueror (Fig. 61). He brought other peoples from all sides under his power. These, too, were then ruled by Babylon, the most powerful city of

the land. It is this city which we shall now try to rebuild and make live again.

First, it is known that the Euphrates cut the city almost in halves. Along the river we must build two walls of brick. Gates in these walls

Fig. 61. — An Inscription of Sargon I (3800 B.C.).

The five lines read thus: "Shargani-sharâh, the powerful king of the subjects of Bel." (Bel was the name of the lord of the world, the father of the gods.)

allow people to pass in and out with their merchandise. To connect the two banks of the river, let us put bridges resting on stone piers. These bridges are fastened to their piers with clamps of iron. In those days iron was fast taking the place of bronze. It is said that the Babylonians even knew how to build drawbridges!

If we were living in ancient times, we would have to build a good strong wall all around our city. And this is what the Babylonians did (Fig. 62). One writer says that the walls of

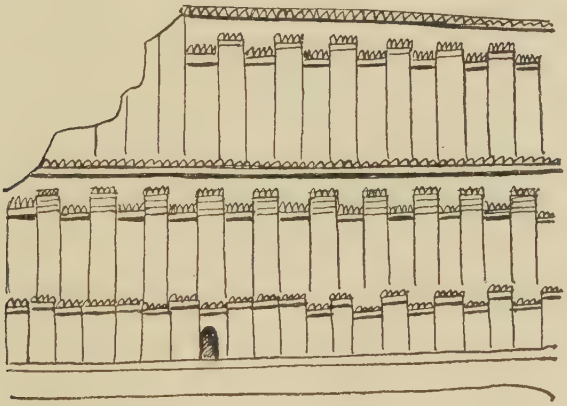


Fig. 62. — The Walls of Babylon.

Diodorus, an ancient historian, says that the queen Semiramis surrounded the western part of the city with three walls. There were 50 principal streets. Of these, 25 were parallel with the Euphrates, or ran in the same direction. The other 25 ran in the opposite direction, or at right angles with the river.

There was but one bridge. It was formed of wooden planks, which rested on stone piers.

Babylon were pierced with one hundred gates, twenty-five on each side.

Now, of what shall we build the houses? Remember that there are few stones in this country, and very few trees except the palms. We must

picture the city, then, with all of its houses (Fig. 63) and temples (Fig. 64) made of sun-dried brick. No wonder the traveler of to-day sees here mound after mound of the ruins of brick buildings. Indeed, this country is sometimes called now the "Land of Mounds."

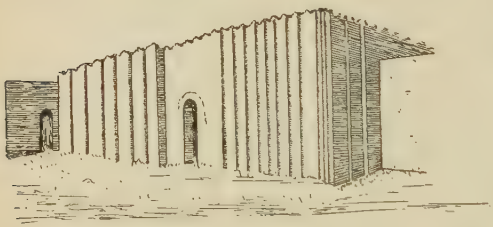


FIG. 63. — A PRIVATE HOUSE, "RECONSTRUCTED" FROM A STUDY OF ITS RUINS.

In planning a private house in Babylon, the principal room should be square, and stand on the south side of a court.

The house pictured above is the largest one yet found. It had three principal chambers, each with its court.

The houses of the rich nobles we may cover with stucco. This is a kind of plaster which is *stuck on* the walls. Then we may decorate them with paintings. Indeed, alabaster, bronze, and even gold may be used to decorate the walls of the finest houses. The window openings we shall protect from the weather by means of curtains of tapestry. Now let us build steps on the outside of the building to reach the top stories.

All the rooms are arranged around a central court. The pillars and beams in the houses are of palm wood.

The mud cabins which we build for the poor must have very small windows, for they cannot afford expensive curtains to keep out the rain.

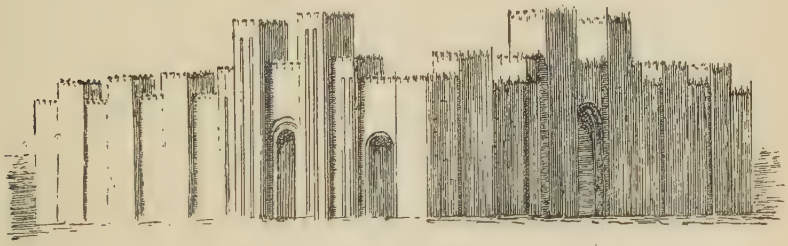


FIG. 64. — A TEMPLE, "RECONSTRUCTED."

This temple was made of mud bricks, and was rectangular. It was built very carefully.

There was a court, and a room in which the tablets and inscriptions show that public business was carried on.

Inside the house, whether rich or poor, we may put very little furniture. We may have chairs and stools, most of which will be so high that footstools must be used. Around the dining table we'll set couches instead of chairs, especially in the homes of the wealthy. Thick rugs and mattresses, laid upon the floor, are needed to sleep on.

One part of the home which must not be overlooked is the garden. During the long, hot summer, our Babylonians will want to take their evening meal under the palms. Before the owner of the house consents to lease it, the tenant must promise to replace any of the trees that may die or be cut down. He also agrees to keep the garden in good condition. To do this, he must keep up the water supply in the trenches, on whose banks the vegetables are grown.

If we plant in this garden some onions and garlic, we shall be sure to please the ancient Babylonians. There must also be beans and lentils, — a kind of flattened peas. But the garden will not be complete until we have planted some apple and other fruit trees.

Broad fields will be needed for the large crops of wheat, barley, and sesame. These form the chief food of the people. Most of the plants already mentioned grow naturally in Babylon. But for the corn and the grape, we must go to Palestine, the land of the Hebrews.

To divide the grain fields evenly among the people, the Babylonians had to find some way to measure them. Their way of doing this has come down to us, after many changes on the way. The handbreadth was the first measuring stick. Perhaps you can now guess how we happen to use the foot rule. Figure 65 seems to show that Babylonians found out also how to weigh their crops.

FIG. 65. — AN OBLONG WEIGHT.

It is made of iron ore and weighs 15 shekels, or about half a pound.

Long before it became necessary for these people to measure their fields and weigh the products of the land, while they were still wandering tribes, they used the stars, as we use map and compass, to guide their journeys. They studied the stars also because they thought they could read in them what was going to happen.

We can hardly imagine how important these lights of the heavens were to the ancient peoples. For in cities such as most of us live in, the "sky-scrapers" allow only a narrow strip of the

heavens to be seen. And even in that narrow strip, the glaring electric lights and flashing signs make it hard for us to see the stars.

The Babylonians made maps of the sky, and they may therefore be said to have found a way to measure even the heavens. It was probably for the purpose of studying the stars that they built the famous Temple of Seven Stages. This was called by some the Temple of Seven Lights. Each stage or story was of a different color. The lowest and largest, built in honor of the planet which we now call Saturn, was black. Next came the stage of Jupiter, which was of orange-colored brick; then that of Mars, made of red clay. The fourth story, belonging to the sun, was covered with thin plates of gold; the fifth, of pale yellow brick, was dedicated to Venus. Next came the stage of Mercury; its bricks were covered with a deep-blue glaze. Above that was the stage of the Moon; on its surface was a thin layer of silver. Can you imagine this rainbow-striped building, shaped

somewhat like a pyramid? At the top was a shrine, richly ornamented both inside and out.

The week was also the invention of the Babylonians. Each of its seven days was set apart for the worship of one of the heavenly bodies honored in the temple just described. Do you see any of their names in the names we now use for the days of the week? You remember that the month was first used as a division of time by the Egyptians. (See p. 10.) They named the months for their principal festivals. Do you know where our names of the months came from?

But how do you think the Babylonians named their years, when no one had yet even dreamed of the coming of Christ? Instead of giving the number of the year B.C., — that is, "before Christ was born," — they said "The year in which the great wall of Babylon was built," or "The year in which the great gate of the city was built on the east side"; just as though we should say, "The year in which Columbus discovered America," instead of saying "1492 A.D."

For measuring the time of day, they improved upon the Egyptian plan, by inventing the sundial and the clepsydra. In the sundial, a shadow cast by the sun pointed out the hour. The clepsydra measured time by the "stealing away of water," which is what the name means. This timekeeper was better than the sundial, because it could be used at night. Instead of dividing the day into twenty-four hours, as we do, the Babylonians had but twelve. How many of our minutes would make up one of the Babylonian hours?

These people had a very queer idea of the form of the earth. They thought it was shaped like a basket turned upside down, or like a huge mountain whose edges rested on "the great watery deep." On the outer surface of this mountain dwelt living man. Under it was the home of the dead. Above the earth, and surrounding it, was another dome, the heavens. This also rested on the water. On the under side of this larger dome moved the moon, the sun, the stars. The home of the gods, they thought, was on the outer side of

this dome. This was a land of everlasting light. There were two gates, one at the eastern end of heaven, the other at the western. These opened to let the sun pass in at dawn and out at night.

Little knew the ancient Babylonians of this other half of the globe, — the half upon which you live. They never dreamed that the blue arch of the sky is but a vast ocean of space, with earth, sun, moon, and millions of stars floating in it.

To come back to our rebuilding of Babylon, we must place the houses on narrow streets leading to the market place, a great open square. Here we must put booths for the merchants and the farmers, and stalls for the horses, cattle, and camels which are to be sold. When we read of a clay tablet on which "Broad Street" is mentioned, Babylon doesn't seem so far away, after all.

But our city would be very uninteresting without its people. How shall they look? What shall they wear? The remains of statues, reliefs, and pictures show that their costumes were of

many different styles. The most common seems to have been a tunic of wool or linen, with a long, fringed, outer robe reaching to the ankles. The hat or headdress was trimmed with ribbons, which stuck out like horns. From the earliest times, soft leather sandals were worn. Many of these were high-heeled and laced in front.

There was little difference in the clothing of men and women. The hair was worn long. Both men and women of the wealthy classes carried parasols to protect them from the scorching sun. Many articles of jewelry have been found in the graves of Babylonia (Fig. 66).

Whenever you see in a museum the figure of a Babylonian wearing a flounced dress reaching to his feet, and carrying a goatskin flung over his shoulder, you are looking at a priest. You might see also the figure of a woman, in a long, sleeveless robe. If she wears over this a fringed frock reaching below the knees, and a cape, also fringed and trimmed with rosettes, you may know that she is a queen of the Babylonians. Her jewels

Fig. 66. — Ornaments Found in Graves.

a, A band of leaves, made of gold.

b, A chain of onyx beads.

Chains of glass beads, agate, rock crystal and amethyst were also found. Some were beautifully carved, having tiny figures of people, frogs, bulls, or tortoises on them.

c, An ornament of gold.

d, A signet ring.

are earrings, necklace, bracelets, and anklets; and on her head is a crown.

What a queer fountain pen that is which hangs from the wrist or around the neck of this Babylonian man! It is a little cylinder of some valu-

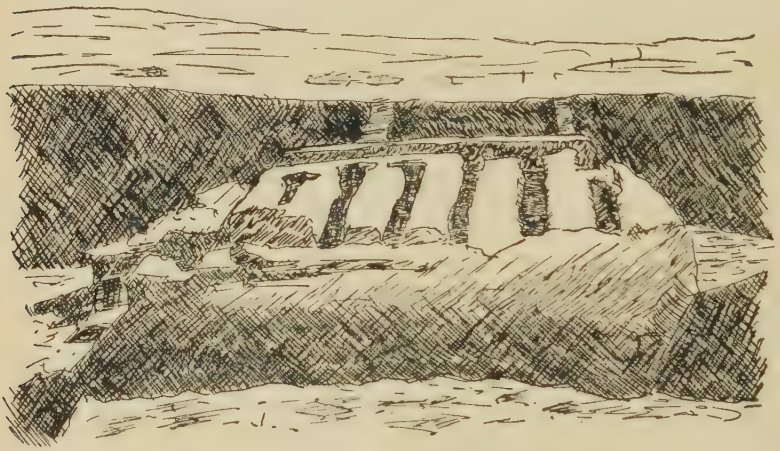


Fig. 67 (*a*). — Old Babylonian Baking Furnace.

This brick furnace was built about 2300 B.C. It was 13 ft. long, 7 ft. wide, and 4 ft. high. It reminds one of the boxes in which live birds and other animals are shipped nowadays.

able hard stone, such as agate or onyx, with the wearer's name engraved on it. He uses this to sign papers, just as your father uses his pen. And the papers he signs — letters and contracts, deeds and receipts — are made of clay!

Even books were made of clay in that land of bricks!

Here is the recipe for making clay paper, translated from one of the clay books.

> Grind the clay to an exceeding fineness —
> Moisten it —
> Put it into molds of various forms.

If you make a tablet about six inches long, four inches wide, and two inches thick, with its sides curving like the edges of a cushion, you will be coming very near to the commonest form of clay book. But the clay was often molded into cones, or into cylinders shaped like a barrel with six or seven staves.

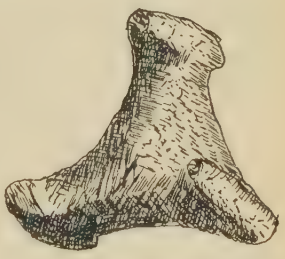


FIG. 67 (*b*). OLD BABYLONIAN STILT.

This is one of the supports on which the potter of that time placed the vessels in the furnace to be baked. Is it very different from those now used? Have you ever seen the stilt marks on plates or bowls in your own home?

On these cushions, cones, or little barrels, the cuneiform marks were scratched, or incised, with a pointed metal pencil, called a stylus. Each group of the little wedge-shaped marks

represents a whole word, or at least a syllable. After the writing was done, the tablet was ready to be dried in the hot sunlight of that land, or to be baked in a furnace (Fig. 67). This way of writing is one of the ancestors of our paper-and-pencil method. Do you see that it is also the beginning of the art of engraving on stone or metal?

If the Babylonians had written on anything more perishable than clay, we of this twentieth century could never have learned much of their life and customs. Even now, very few people can understand this cuneiform writing. It was many, many years after the tablets were dug up, before any one found out how to read them.

Libraries containing thousands of these queer clay books have come to light. Some of the "books" have envelopes of clay and may have been used to carry news, as we send letters (Fig. 68). One of these clay letters, written 2200 B.C., was read for the first time in October, 1916 A.D., in the city of Philadelphia. It was opened with

a mallet, in the Museum of the University of Pennsylvania. Here Dr. Langdon, one of the few people who now understand the old Sumerian language, translated it. The writer of the letter is giving an order to one of his employees about a sale of flour.

Fig. 68. — A Tablet with Its Clay Envelope Partly Broken Away.

One of the most famous libraries was at Borsippa, a suburb of Babylon. The remains of the Temple of Seven Stages, described on page 60, are at Borsippa. The ruins of schools and universities have also been found there. Libraries were placed in the temples because many of the books were sacred.

These libraries usually had schools near them. Some of the textbooks used at one of these schools have just been translated by Dr. Langdon. They can now be seen in the University Museum at Philadelphia.

It is probable that boys and girls went to the same school. Let us look into one of these schools. We find very young children there. This is probably because that queer cuneiform writing was more difficult to learn than our print or script. So they had to begin early in life to study it (Fig. 69). One of the tablets just translated in Philadelphia must have been used by beginners. It is filled with exercises in syllables — Ba, Bi, Be, Da, Di, De, and so on. On the other side of the tablet is a spelling lesson, with some mistakes rubbed out in the soft clay by the boy's thumb. The thumb marks are as clear as though they had just been made.

You can see for yourself that children in the Babylonian schools had no easy task, if you look at that record of the finding of the corner stone, on page 53. Better still, look at the clay tablets themselves in the Metropolitan Museum in New York City, or the University Museum in Philadelphia. Perhaps some of these tablets may be found in museums nearer your own home.

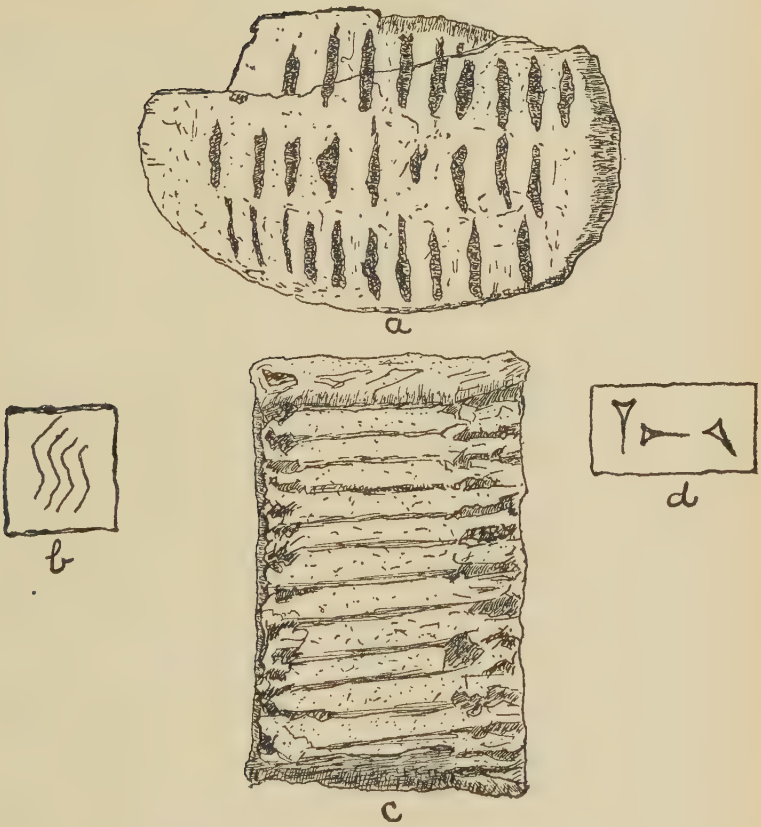


Fig. 69.

a, Exercise tablet of a child, used more than 5500 years ago.

b, The Babylonian way of writing the word "brick."

c, Part of the multiplication table, which says $1 \times 6 = 6$.

d, The first writing lesson of the Babylonian child. These marks might be called the *a b c*'s of this queer language.

Some of the wedge-shaped marks are very tiny. So it is no wonder that magnifying glasses often had to be used to read the tablets. We think this is true because the lens of a magnifying glass was found among the books of the great library of Nineveh. (See p. 108.)

In learning to speak and write, the children had dictionaries to help them. They also had lists of the names of stones, plants, birds, and other animals. They learned some of the habits of living things, something of geography and history, some simple facts about law and religion. They had to learn also the language of their ancestors, the Sumerians, which was as difficult for them as Greek and Latin are for boys and girls of to-day.

If you ever visit the British Museum, look for a tablet which contains the history lesson of a boy in the time of Nebuchadrezzar. It gives a long list of kings, which he had to learn by heart. And oh, such names as they had! Here are a few of them: Sennacherib, Milam-

kurkurra, Ramman-shum-iddina. And there are many in the list which are more difficult than these. Each name has a meaning. For example, Nebuchadrezzar means "the god Nabu protect the boundary."

A piece of a nursery book has been found. This was probably used by a child five or six years of age. It tells part of a queer story of a very poor boy. He was picked up on the street, "taken from the mouths of the dogs and ravens," and was then adopted by the king as his own son. The child was first brought before the "prophet," who marked the soles of his feet with his seal. Then he was handed over to a nurse, to whom the boy's bread, food, shirt, and other clothing were promised for three years. "So," the story says, "his rearing went on for him for a time." And here the tablet was broken. If this accident had not happened, you might know something more about his education. Suppose you try to build on the lost piece and finish the story.

One kind of work which was very necessary

in those times was the copying of various documents. There was no way then of making many copies of the same writing at one time. There are many different ways of doing this now. Do you know which is the oldest and when it was invented? About how long, then, did it take civilization to get from the copying of one document again and again to the making of many copies at once?

Most of the people were educated. At least, most of them could sign their names. Those who could not write made their mark in the clay, often with the finger nail. How does this compare with the way that uneducated people now sign their names to wills, contracts, and other business papers?

Even though the dress and names of these people seem so strange to you, and you cannot read their books, yet in some ways they were very like you. How many of these ways do you already know? In addition to these points, their books tell that their streets were lined with shops.

Sometimes the business in these shops was carried on by women. There was a tax on places of business, for example, brickyards, — and of course there were many of these. A tenant who did not keep his house and garden in repair was fined. Houses were bought and sold through agents. Money was loaned; but people had to pay very much more for the use of the money they borrowed than they do in these days. The rate of interest was 20 per cent. How much more is that than your father pays for borrowing money to-day?

Men made wills and gave their property to whom they pleased. One could have things charged, if he signed a contract or promise to pay. Some of these contract tablets have been found in earthen jars in Babylon. The jar probably took the place of a modern safe. For carrying messages of various kinds from one king to another, there was a sort of post system. Considering the kind of mail that had to be carried, how do you think they managed this?

What do you think of the following plan of providing for a rainy day? All the owners of property had to give a certain fixed amount of grain each year for the king's storehouse. These granaries were always well filled. So even if the crops of the year failed entirely, this stored grain might save people from starvation. Because of the great amount of grain that the Babylonians raised, they not only could pay their taxes in this way but could send an enormous supply out of their country to other peoples.

The trade routes to Egypt were especially important for the building up of Babylon. Grain, dates, palm wood, and wine were carried over these routes to Syria and Palestine, as well as to Egypt. But the knowledge of the Babylonian language, writing, customs, and laws, which was carried with these products, was even more helpful.

In the British Museum one can see pieces of a cylinder on which the oldest laws now known are written. These laws were made by Hammurabi,

one of Babylon's greatest kings, who lived about 2200 B.C. (Fig. 70). Among the most important of them was the following: "If a man has borrowed grain or money from the merchant, and he has neither grain nor money to pay back, but he has movable goods, he shall give whatever he has to the merchant in the presence of witnesses according as . . . (words missing). The merchant shall not refuse; he must accept." Now the English people, even as late as 1600 A.D., shut up in prison people who were unable to pay their debts. Which of these ways of treating debtors seems better to you?

FIG. 70. — HAMMURABI RECEIVING THE CODE OF LAWS FROM THE SUN GOD.

Hammurabi was a mighty warrior, conquering many of the neighboring countries. He then

ruled over these nations, making them parts of the first Babylonian Empire. (See map, Fig. 71.)

But many records besides the order given on page 80 show him to have been as great in peace as in war. This is one of them. "When Anu and Bel gave me the land of Sumer and Akkad to rule, and entrusted their scepter to my hands, I dug out the Hammurabi canal, named Nukhush-nishi, which bringeth abundance of water unto the land of Sumer and Akkad. Both the banks thereof I changed to fields for cultivation, and I garnered piles of grain; and I procured unfailing water for the land of Sumer and Akkad."

Hammurabi also settled disagreements between citizens about land and crops. He built temples to the gods, setting up altars and images. For the priests as well as for himself, he collected great wealth in flocks and herds. He used rivers and canals for transporting wood, seeds, dates, and corn. He also helped trade in many other ways.

FIG. 71. — THE EARLY BABYLONIAN EMPIRE.
The size of the Empire is shown by the dotted area.

Here is an order which was found among the letters of this great king:—

a — na — ^{ilu} Sin — i — din — nam
ki — bi — ma
um — ma Ḫa — am — mu — ra — bi — ma
a — nu — um — ma — ^{m}Šu — nu — ur — ḫa — li
a — na suluppa u šammaššamma
šu — ud — du — nim at — tar — dam
it — ti amēlē^{pl} ta — ak — lu — tim
su — ku — un — ma
suluppa u šammaššama li — ša — ad — di — nu

* * * * * * * *

a — na Šu — nu — ur — ḫa — li
li — id — di — nu — ma
suluppa u šammaššamma
ša šu — ud — du — nu — ma ša — ak — nu
li — ṣi — nu — nim — ma
a — na Bābili
li — ib — lu — nim

Here is the order translated into English: —

"Unto Sin-idinnam say: 'Thus saith Hammurabi. Behold, I am now sending Sunurhali to collect dates and sesame seed. Place the matter in the hands of trustworthy men, and see that they collect the dates and sesame seed.

[Lines missing, as shown by the asterisks.]

"'Let them give it unto Sunurhali. And the dates and sesame, which shall have been collected and placed ready, let them load and bring unto Babylon.'"

There are letters telling of the sending of laborers to certain places, and giving directions for their employment. Some order slaves to be taken from one place to another. Others order slaves to be brought before the king. Directions are given for harvesting a certain kind of corn, for a sheep-shearing, for stopping a flood on one of the canals, for strengthening the walls of the city.

From these letters, as well as in other ways, one learns that most of the Babylonians were farmers. Here is a bit of poetry from one of the ancient clay books, which tells something of their farming: —

A heifer am I,
To the plough am I yoked.
The plough handle is strong,
A shaft of palm,
Lift it up, lift it up!

But they knew how to do many other things. There were shepherds and drovers among them; brickmakers, masons, and carpenters; barbers and tailors; bakers, cooks, and wine merchants; sailors and soldiers; architects and bankers; poets and musicians; copyists and librarians; doctors, lawyers, and priests.

Here are some of the doctors' prescriptions that you can see if you should ever visit the British Museum: —

FOR STOMACH-ACHE

Slice the seed of a reed and dates in palm wine, or,

Drink calves' milk and bitters in palm wine.

FOR AN ACHING TOOTH

The root of human destiny (probably the mandrake or may-apple), placed on the tooth, or,

The fruit of yellow snakeroot, placed on the tooth, or,

The roots of a thorn which does not see the sun, placed on the tooth.

Figure 72 represents a charm that was worn around the neck to cure or to keep away illness.

They wrote psalms, hymns, and prayers, in rhyme. Many of these the Hebrew writers used and improved upon. Nor was Babylon without its story writers. Parts of two long, interesting stories have been found and translated. These tell of the creation of the world and of a great flood. They are somewhat like the accounts given in the Bible.

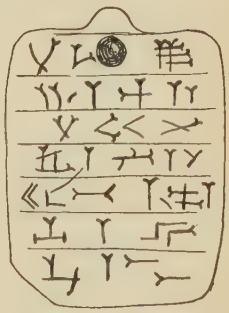


Fig. 72. — Stone Charm.

Many musical instruments were used in Babylon — drums and tambourines, trumpets and horns, harps and lyres, guitars and cithers, pipes and cymbals. Look well at these ancient instruments in museums. The next time you go to hear a big orchestra, see whether you can find the instruments of to-day which have taken the place of some of these early ones. Some of the scenes which the Babylonians carved in stone show the leaders of bands, keeping time with double rods. Sometimes music was accompanied by dancing, sometimes by clapping the hands.

The Babylonians were not backward in other lines of art. Look at the gold and marble images of their gods and kings. Look at the carvings of human and animal forms on the columns and tablets (Fig. 73). Look at the bas-reliefs in the

FIG. 73. — DRAWING ON A TABLET.

With this tablet were found many more, showing other wild beasts as well as horses and chariots. These tablets were found in a storage jar, just as they had been packed away. This was the usual way of keeping small tablets. (See p. 75.)

temples and palaces. One of the most famous of these is shown at the head of this chapter. Look at their finely engraved seals. These were made of beautiful stones, such as jasper and onyx, or of such metals as gold, silver, and bronze. Look at the curious scrollwork, between lines of writing,

on some of their omen-tablets (Fig. 74). Look at the silver, alabaster, and terra cotta vases (Figs. 75 and 76). The beauty and fineness of this work were handed on to nearly all the nations of the ancient world, who imitated and improved upon them.

Fig. 74.—Piece of an Omen-Tablet.
Such tablets were supposed to contain messages of the gods to men.

It is easy to see where the clay came from for their dishes, vases, storage jars, lamps, and even bells (Fig. 77). But you remember that Babylon has been called a treeless and stoneless country. Are you not wondering where these people got the wood, stone, and metal which they worked up so usefully and so beautifully (Fig. 78)? See also Figure 66 on page 65 and Figure 75 on page 86.

The marble and precious metals of the mountains were brought from the east. Over the Persian Gulf came the beautiful teakwood which was used for fine furniture and house trimmings. Cotton came from the same place and by the same route. Much gold was sent to Babylon from the mines of Egypt. In return, the Babylonians sent back horses and chariots, slaves, costly furniture, enamel (Fig. 79), and other works of art. Over the Arabian desert came caravans, laden with spices, copper, and gold from Sinai and Egypt. (See map, Fig. 71, p. 79.)

Fig. 75. — A Silver Vase.
This is the finest known example of Sumerian art. The base of the vase is copper.

From Syria, one of Babylonia's western neighbors, came cedar wood for the palaces and temples. The Babylonians not only raised all the wool they needed for the beautiful rugs which they wove, but had some to send to other countries. The ships and caravans returning from Babylonia carried back not only rugs and cloth, but fish, grain of all sorts, palm wood, and dates.

Fig. 76. — An Earthenware Vase.
The background (unshaded) is light yellow. The decorations (shaded in line) are light blue.

As trade and commerce increased, it grew more and more unhandy to exchange one article for another. So the Babylonians gradually gave up the old custom of barter. (See pp. 27–28.) At first they used metal in paying for their purchases, cutting from a long bar as much as was needed. It took them a long time to change from the heavy

FIG. 77. — POTTERY.

a, Bowls. These were small, flat, and had very small bases. Their walls were very thin. *b*, A flask. *c*, A storage jar, on a round stand. *d*, A large storage jar. *e*, A lamp. These were made of the finest clay and were always well glazed. *f*, A flat, circular vase. *g*, An earthenware bell.

metal bar money to small coins similar to those now used.

If you could go to a Babylonian store, you would be surprised at some of the prices. For example: —

A mountain cloak	about $3.50 in our money
100 quarts of corn	about $5
1 quart of sesame	1 penny
1 quart of dates	$\frac{1}{10}$ of a penny

It is said that a Babylonian could actually live on $2\frac{1}{10}$ cents a day. This was probably because of the cheap slave labor. There were few families so poor that they could not keep at least one slave. The slaves were for the most part treated well, and indeed often became free. Freedom could be bought by the slave, or was gained if he could prove that he was unlawfully held. A slave might even become the ruler of his former master. Sometimes he was taken by the king as a royal servant.

Fig. 78. — Basalt Bowl, Used for Grinding Grain. These bowls were rough on the outside but very smooth inside. They were like the rice mortars of the present day.

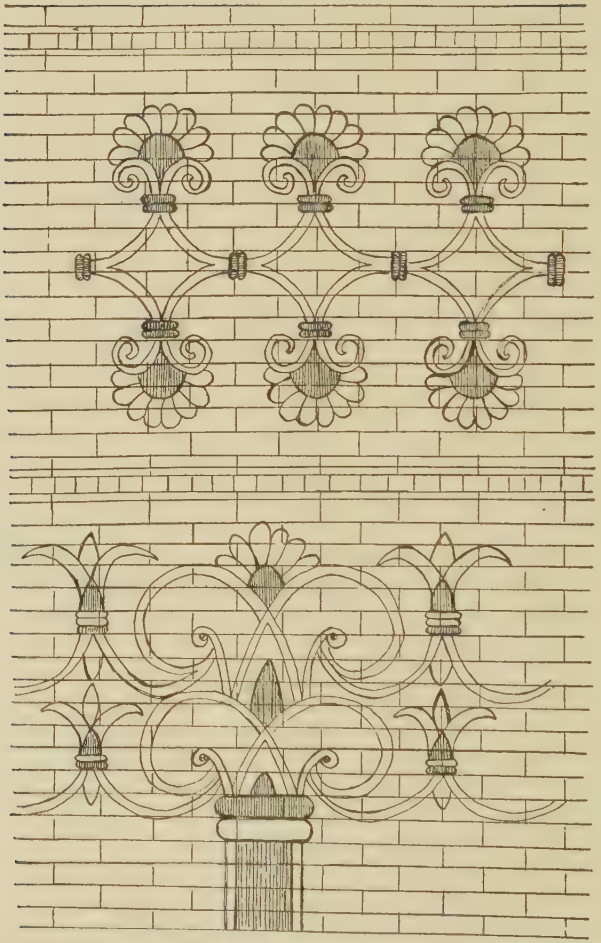


FIG. 79. — ENAMELED TILING FROM A BUILDING, ERECTED AT THE TIME WHEN BABYLONIA WAS RULED BY PERSIAN KINGS.

Do you ask how long it took Babylonia to rise from its simple beginning, when the two early peoples, the Sumerians and the Semites, first met, to this life which seems so much like ours? No one knows exactly, but for thousands of years the nation grew in strength and wealth under wise kings, such as Sargon and Hammurabi.

However, the time came when uncivilized people from the mountains began to attack Babylonia. At the same time, Egypt was fighting all the countries to the east of her. Defending themselves from these people kept the Babylonians so busy that they had no time to improve their way of living, no chance for trade or commerce. So the nation lost its wealth as well as its best men.

But during this time of struggle, the Chaldeans, another tribe from the desert on the west, had gradually found their way into this fertile plain. They mingled with the Babylonians till it was hard to tell one from the other. Finally, a member of this tribe became king of Babylonia. He began to conquer the nation's enemies.

Nebuchadrezzar, the son of this Chaldean king, may be called the founder of the second Babylonian empire (Fig. 80). His portrait appears as the tailpiece of this chapter. It is copied from a black cameo, probably offered to a god in one of the temples. The inscription around the head reads thus: "To Merodach, at Babylon, his Lord, Nebuchadrezzar, King of Babylonia, for his own life gave this."

Fig. 80. — Stamped Brick.

It says "Nebuchadrezzar, king of Babylon, fosterer of Esagila and Ezida, son of Nabopolassar, king of Babylon."

It was Nebuchadrezzar who rebuilt the old temples and palaces, making them larger and more beautiful than they were before. It was he who built the famous "hanging gardens," one of the "Seven Wonders" of the ancient world. These have been described by later Greek historians as platforms, built up on

several tiers of arches and covered with earth. Not only flowers and vines grew in these gardens, but even trees and huge shrubs. So you see that roof gardens are not so modern as many people think.

It is said that Nebuchadrezzar had these "hanging gardens" built to look like a mountain, in order to please his queen. She had lived among the mountains of Media, and missed them sadly. You can readily understand that a mountain in this low, flat country would give great pleasure to all the people, as well as to the queen. As for the customs and life of the "new Chaldean Babylon," they were about the same as they had been a thousand years before.

Throughout her life, Babylonia was both helped and hindered by her neighbor, Assyria. Sometimes they were good friends, sometimes bitter enemies. As Babylon grew weaker, Assyria naturally had her chance to rise. Finally she rose to the height of forcing not only Babylon but all of her other neighbors, and even far-away Egypt, to bow to her.

Assyria has been called a sister to Babylon. Sometimes sisters are very much alike; sometimes they are very different. Let us see which is true in the case of these two sister nations of the East. Which of the two did more to help mankind? In which were the roots of civilization stronger?

CAN YOU?

1. Plan Babylon's part in the pageant or festival.
   a. For ideas, look at pictures in books on Babylon and visit a good museum.
   b. Make costumes, masks, musical instruments, and whatever else you need.
   c. Plan marches and dances.
2. Find a place out of doors where you can pretend that you are Babylonians, and rebuild parts of the ancient City of Bricks.
   a. Before making the bricks for walls and houses, visit a brickyard to see how bricks are now made. Decide whether you will use the old way or the new.

b. Show how your race changed "a parched and scorched desert" into a fertile land. To do this, you will have to learn something about dike-building, ditch-digging, and canal-making.

c. In the garden, which of course you will put into your city, see whether you can raise wheat having blades as large as Herodotus reported those of Babylonian wheat to have been.

d. Build a Temple of Seven Stages, following the description given in this chapter. Perhaps you can make it in such a way that it can be moved to the school museum before *your* Babylon falls.

3. Following the recipe given in the story, make clay tablets for use in your city or in the pageant. In order to make your copies of these Babylonian books as true as possible, study the tablets in any museum near which you live, or in books which have good clear pictures of them.

4. Plan a Babylonian school so as to show some of the other grades how schools in the Land of Bricks differed from yours.

5. Give more reasonable cures for toothache and stomach-ache than those copied from the Babylonian tablets.

6. Show why the Babylonian idea of the shape of the earth must be incorrect. How many proofs of its true form can you give?

7. Add some chapters to your book of how useful things are made. Perhaps you can add to and improve upon the chapter on clocks and the one on lamps in the "Book of Inventions" made by last year's class. (See Book I, pp. 23, 83, 99.) Figure 77, p. 88, may give you an idea to work out.

CHAPTER 3

HOW THE "LAND OF STONE" DIFFERED FROM THE "LAND OF BRICKS" IN ITS GIFTS TO THE PRESENT

If one were to make a list of the good things which the Babylonians gave to the world, one would have to put into it the following: the beginning of many of the letters of our alphabet; perhaps the beginning of arithmetic; the study of the movements of the heavenly bodies; the making of laws; the polishing, boring, and engraving of gems; the weaving of beautiful cloth; the making of clay into bricks; the invention of the sundial and the clepsydra.

the earliest ancestors of modern clocks; and, indeed, the beginning of many other useful things. Later nations added to these early beginnings. See now how long and how useful a list Assyria, Babylonia's sister nation, can offer.

A look at the map (Fig. 81) will show you some of the ways in which the land of Assyria was different from Babylonia. Though both were watered by the Tigris and the Euphrates, Assyria seemed more truly the land of the Tigris. Assyria was farther north than Babylonia and was crossed by mountain ranges. This made the country cooler than the Babylonian plain, but made it less fertile. Its mountains, however, gave it abundant stores of a kind of building material which Babylonia almost entirely lacked. This material was stone. However, it was a long time before the Assyrians made much use of this stone. They were satisfied to copy the Babylonian bricks, for their land was also rich in clay.

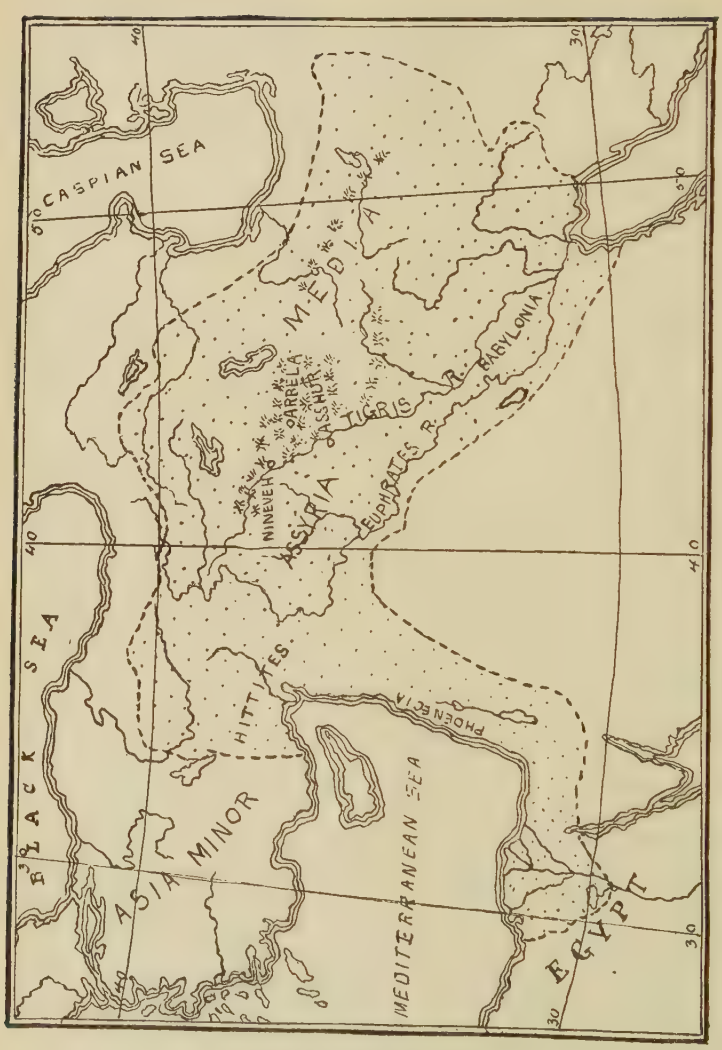


FIG. 81. — THE ASSYRIAN EMPIRE.

The area of the Empire at its height is shown by the dotted space.

It is hard to say which was the elder sister, because it is impossible to tell exactly when the wandering desert people settled in Assyria. But it was about the time that Babylon's civilization was well on its way under Sargon I, that a chief from the mountains of Asia Minor came to the future Assyria. He started a settlement protected on all sides by the hills.

Here other wandering tribes from the desert gathered. They were looking for new mountain pastures. Pitching their tents near the Tigris, they began to live a more settled life there. They formed the little kingdom which they called Asshur. This word means "water boundary." From this first name, Asshur, came the word Assyria.

It was not long before some of the Babylonians moved into the land of Asshur and conquered the smaller and weaker sister. Then they sent their governors to rule the country. Of course you can readily see that the stronger, more civilized people would give their language,

their religion, their art, their laws and customs, to the weaker country.

So the Assyrians were a people like the Babylonians in many ways. In appearance and disposition they showed only a slight difference. If you were to meet an ancient Babylonian, you would see a short, stout man, with a square face and a straight nose. But an Assyrian looked more like a Hebrew. He was tall and strong. He had a slightly hooked nose, thick lips, dark and piercing eyes, and an abundance of black, curly hair.

The people of Asshur, under their Babylonian rulers, became stronger and stronger in fighting spirit. They conquered one after another of their troublesome neighbors, and so increased their own numbers.

After a long time Assyria broke away from Babylonian rule and put a king of her own upon the throne. This happened about 1600 B.C. It was the beginning of a rapid growth of the kingdom of Assyria. The people had learned

how to fight. By means of hard struggles with the wild animals of the hills and the fierce natives of the mountains, they had become a nation of warriors. No wonder they have been called the "Romans of the East."

Their kings were all soldiers. The people thought more of the army than of anything else. One thing that made the Assyrian army so successful and so dreaded was that for the first time in history weapons of iron and steel were used. However, there were still many bronze weapons (Fig. 82).

FIG. 82. — THE BRONZE SWORD OF AN ASSYRIAN KING, WHO REIGNED ABOUT 1300 B.C.

The hilt was inlaid with ivory and set with jewels.

One would naturally look for iron in a mountainous country like Assyria. Indeed, a letter has been found showing that the king of Egypt ordered iron from

a region close to Assyria as early as the thirteenth century B.C. In a single room of one of the great Assyrian palaces which have recently been dug up, more than two hundred tons of iron implements were found.

FIG. 83. — AN ASSYRIAN ROYAL STANDARD. A masterpiece of art.

Watch an Assyrian army on the march. See its standards, so different from our banners and flags (Fig. 83). See its engines (Fig. 84). See its carts carrying sleeping mats and other baggage. It has tents fitted up for cooking. In its dining tents are tables, couches, and chairs. The army is really very like an army of to-day except for the queer dress and armor of the men. Chariots take the place of our cavalry (Fig. 85). Battering rams take the place of artillery (Fig. 86). One wonders what the men of this army would think of aëroplanes and Zeppelins! And what would they think of trench warfare?

The Assyrians were splendid road builders. Do you see how necessary that was in their mountainous country? How else could their

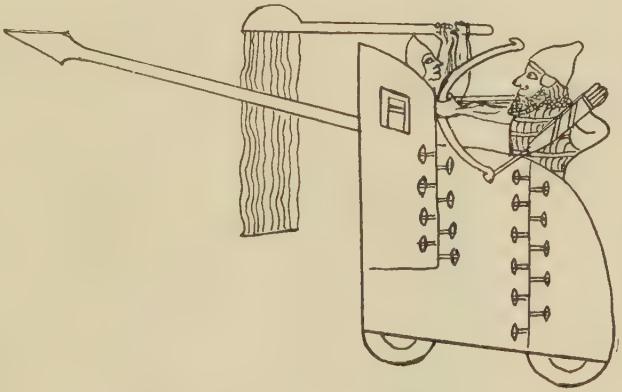


Fig. 84. — A Military Engine.
One of the men in it is pouring molten metal upon the enemy.

vast armies have moved quickly from one place to another?

But when they came to water, they had great trouble, though they were able to build floating bridges. Do you know what such bridges are called to-day? They also knew how to make

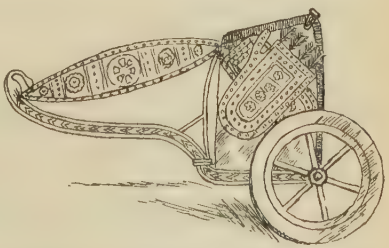


Fig. 85. — An Assyrian Chariot.

rafts of skin stretched on a framework. But these would not do when they had to fight on a large body of water, like the Persian Gulf. Then they had to call on another nation for help. The Phœnicians from the eastern coast of the Mediterranean built boats for them to

Fig. 86. — A Metal Battering Ram, in Action.

fight in. (See Chapter 6.) They also furnished the crews to row these boats. But the Assyrians always fought and traded on the shore unless they were forced to do otherwise.

The sister nations, Assyria and Babylon, quarreled constantly. There was always trouble about the boundary; one was always jealous of the other. Sometimes one held the reins, sometimes the other. At one time both were con-

quered by Egypt. But Egypt finally fell, and the Assyrian Empire once more stretched westward to the Mediterranean. (See map, Fig. 81, p. 98.)

The Assyrians, like the Babylonians, tried to read, in the movement of the stars, the future of their armies as well as of individuals

Fig. 87. — Symbols of the Sun, the Planet Venus, and the Moon.

(Fig. 87). For this study of the heavens, they built observatories in nearly every city. Reports were sent from the different cities to the king.

Here is an example of one such report, dated 649 B.C.: "To the king, my lord, thy servant Ishtar-iddin-pal, one of the chief astronomers of Arbela. May there be peace to the king; may the gods be favorable to my lord, the king! On the 29th day we kept a watch. The observatory

was covered with clouds; the moon we did not see. May the great gods grant unto the king, my lord, long days, soundness of body, and joy of heart. On the 27th, the moon disappeared. On the 28th, 29th, 30th, we kept a watch for the eclipse of the sun. But the sun did not pass into eclipse. On the 1st day, the moon was not seen during the day."

Great kings or leaders always make their country great. So it was with Assyria. There were four mighty kings who raised Assyria to the height of her glory. The first of these was Sargon II, who reigned about 750 B.C. (Fig. 88). He claimed that he was related to that Sargon I who had ruled Babylon 3000 years before.

Under these four kings, the Assyrian army swept all before it. It was of this time that the poet wrote: —

> The Assyrian came down like a wolf on the fold,
> And his cohorts were gleaming with purple and gold.

By a century of greater warfare than had ever been known, Assyria became the largest empire

the world had yet seen. Then it was that Nineveh rose in all its splendor. This city was the

FIG. 88. — SARGON AND THE COMMANDER-IN-CHIEF OF HIS ARMIES.

center of the army as well as the government. Assyria sent governors to most of the countries which she had conquered. There were at one

time sixty such governors. The kings of some of the countries were allowed to remain on the throne, though they had to obey Assyrian laws.

The next great king, Sennacherib, the son of Sargon, built the great wall about Nineveh. It stretched for two and one half miles along the banks of the Tigris. This ruler did much to beautify the city. Among the many works of art which adorned his palace is the huge bronze lion shown in Figure 89.

FIG. 89. — A BRONZE LION.

This is one of a set of 16 weights. The largest is 1 ft. long and the smallest only 1 in. The lion shown weighs 5 lb. 4 oz. On one side there is a Phœnician inscription. On the other, the Assyrian wedge-shaped writing is used.

But it was Asshurbanipal, Sennacherib's grandson, who built the great library. (See p. 72.) Here he gathered all the clay tablets of past ages which could be found in any part of the vast Assyrian empire. These thousands and thousands of clay tablets, after lying buried for thousands of years in the ruins of Nineveh, are now being dug up. They are telling the story not only of

Assyria but of Babylonia and other neighboring countries. This story is made clearer by studying parts of the ruined temples and the bas-reliefs on the walls of the palaces (Fig. 90). Tablets

Fig. 90. — The Assyrian King Asshurbanipal Reclining in a Bower. This marble slab was found at Nineveh. It is now in the British Museum.

and ruins help to prove that Assyria was once as great as her sister, Babylonia, if not greater.

But in spite of the fact that the people were so warlike, they enjoyed fun too. Here is a riddle found on one of their clay tablets: —

What is found in the house?
What is found in the secret place?
What is in the foundation of the house?

What is in the lower part of the house?
What goes down by the side of the house?
What is in the ditch of the house?
What roars like a bull?
What brays like an ass?
What flutters like a sail?
What bleats like a sheep?
What barks like a dog?
What growls like a bear?

Can a twentieth century child guess the answer?

The bas-reliefs found in the ruins of Nineveh show that the Assyrians were not behind the Babylonians in art (Fig. 91). Many of the carvings are battle scenes. Many show fierce struggles with wild animals. All seem to say that the Assyrian thought war and lived for war.

But there were not enough Assyrian artists to decorate all the magnificent palaces and temples. How could there be, when most of the people were in the army? So the king had to bring artists from other countries. To other countries, also, the Assyrians had to go for the materials for the decorators to use. They imported many of the necessities of life, too. These imports

were things which their own land did not produce, and those which they could not manufacture. Therefore Assyrian trade routes were

FIG. 91.—THE FAMOUS BRONZE GATES OF BALAWAT.

These belonged to the palace of Shalmaneser III, who reigned in the 9th century B.C. They are among the greatest works of Assyrian art. These gates were 7 or 8 yds. high. They were of wood and bronze. The bands of metal were 9 in. broad, and on them were carved wonderful reliefs of battles and landscapes, trees, rivers, mountains. A part of one of these bands, enlarged, is shown to the right of the gates.

many and very important, especially those to Egypt.

Notice in the museums how like the Egyptian art the Assyrian is. The animal decorations (Fig. 92), the glass work, the beautifully colored glazed bricks, the ebony and ivory furniture, all

remind one of Egypt. Notice, however, that the cherub decorations (shown in Figure 93, and at the head of this chapter), which were freely used by the Assyrians, are not often seen in Egyptian art. And can you find among the capitals of Egyptian columns on page 35 anything like the capital of the Assyrian column which is shown at the end of this chapter?

Fig. 92. — Leg of a Piece of Furniture.

Now, as one people came to deal more and more with other peoples, both in trade and in war, many questions had to be settled. The nations had to decide on the duties, rights, and privileges belonging to each one. So began what we now call international law, laws between nations. Indeed the first treaty, or agreement between countries, which is known to history, belongs to this time. The parties to the treaty were the Egyptian Pharaoh, Rameses II, and the king of

the Hittites. "First establish good brotherhood between us," were the words of one of these kings to the other. So for the first time we meet what is known to us as "the brotherhood of nations." How much better off the world would

FIG. 93. — WINGED GODS KNEELING BESIDE A SACRED TREE.
This marble slab, from a palace near Nineveh, is now in the British Museum.

be to-day if all modern kings and emperors, as well as the rulers of olden times, had lived like brothers instead of plunging into war!

The early Assyrian conquerors brought back to their own land not only great wealth but also valuable trees and new plants of all sorts. Most of these were planted in the gardens of the palaces and temples.

The fourth great king of Assyria was Tiglath-Pileser. His name means "the servant of the son of the temple of legions." He was much interested in planting rare trees in his garden. Hear what he says about this: "As for the cedars from the countries I have conquered, these trees, which none of the kings my fathers that were before me had planted, I took, and in the gardens of my land I planted. Whatsoever in my land there was not, I took; and I established the gardens of Assyria." In these gardens they built summer houses. They also imitated the hanging gardens of the Babylonians.

Sennacherib, too, had brought to the gardens of Nineveh strong and useful plants. Among these were cotton trees, which were somewhat like the cotton plants of our own southern states. Sennacherib himself says, "The trees that bore wool they clipped; and they carded it for garments." What improvements in the gathering and carding of cotton this king of the seventh century before Christ would see, if he could only

visit a twentieth century cotton plantation and cotton mill!

But if a country calls nearly all of its men to the army, how can its fields be cultivated? How can its industries grow strong and rich? So, while the mighty armies were away conquering other countries, Assyria itself was growing weaker. In other words, the nation wore itself out in warfare.

One might say that Assyria failed because of the tremendous cost of keeping up its armies. This cost had to be counted in men as well as in money. It caused neglect of agriculture and other home affairs. Moreover, the victorious nation could not bring all of its conquered peoples under one strong government.

Therefore, when the Medes and Persians became the chief actors in the East, the mighty walls of Nineveh, the splendid capital of Assyria, fell. The fine temples, the palace of Sargon II, the library of Asshurbanipal with its clay books, the gardens of Sennacherib and Tiglath-Pileser,

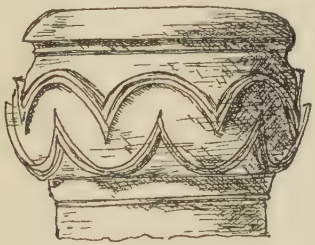
all were destroyed by fire. The dust of the next two centuries buried them so completely that the Greek general Xenophon and his ten thousand soldiers, when they marched through this country, did not even suspect that they were passing over the grave of Nineveh, that great city of Bible fame.

However, later peoples learned from the Assyrian failure. These nations carried art and learning to other countries of Asia Minor and the Far East. In doing this, they used the trade routes built up by Assyria.

Which of the sister nations, then, has given us the richer gifts? In which did the roots of civilization find better soil? You will all probably answer this question in the same way. No doubt you can tell also why one of these sister nations of the Past was able to make richer gifts to the Present than the other.

But who are these Medes and Persians, who are able to overturn the great Assyrian empire? You must have noticed, in the course of our story,

how one nation after another climbs the hill of fame. Each remains on the summit till it is pushed on to the downward slope by the next one strong enough to reach the top. The following chapter will tell how the Persians gained the highest place among nations.



CAN YOU?

1. Plan the Assyrians' part in the pageant.
2. Show, in a way which will be sure to convince others, that the Assyrian nation might have lived longer, had it not been so warlike. Perhaps you can work out a moving picture which will prove this.
3. *a.* Tell what important troubles between our nation and others have been settled by treaty or by the making of international laws. Suggest laws that might benefit our country now.

   b. Each child write an inter-school law which he thinks would be helpful.

4. On the sand table show as many modern ways of building good roads as you can find out about. Decide which one you, as a road builder, would choose; and give your reasons for preferring it.
5. Draw a map to hang in your schoolroom, showing some of the Assyrian trade routes. Show in a way that would interest little children the articles that were carried over these routes.
6. Plan some study of the sky for the other grades. Have the reports sent to the "main station" — your room — so that they may be recorded with your weather reports.
7. For the school museum, make articles showing Assyrian life.
8. For use as a paper weight in your home, model the lion shown in Figure 89, page 108.
9. Make riddles that are as good as the Assyrian one in this chapter. Try to record your riddles so that they may live as long as this one has.
10. For the book of useful things, write the chapters suggested by your acquaintance with Assyria.
    a. Visit a furnace and a foundry to see how iron ore is changed to an iron tool, so that you may make a better story of it for the book.
    b. Visit a cotton factory, so that the story of cotton from "Then" till "Now" may be better written.
    c. Illustrators of the grade, supply the pictures.

CHAPTER 4

HOW THE PERSIANS TOOK THEIR PARTS AS CHIEF ACTORS ON THE WORLD STAGE

You have watched many groups of people step upon the stage of the world since you began to learn how the Present came from the Past. The curtain rose, in Book I, to show the ape-like man of the forest. The fall of Nineveh, in the chapter which you have just read, dropped the curtain upon the people of Assyria.

No doubt you have wanted to applaud some of the performers more than others. This is not surprising, for some of them have done far more than others to prepare the gifts which the Past

has given to the Present. You are now to watch the Persians, and decide whether they are to be placed among the great actors, or in the less important group.

If a writer of history were to name this act in the world play, he would probably call it "The first victory of the north over the south." As the play goes on, you will be able to see just what this name means.

When Nineveh was destroyed, Assyria lost her empire; and history says that it was divided among the Lydians, the Babylonians, and the Medes. You have already seen the Babylonians as chief actors on the world stage; you now have to watch the Lydians, and the Medes and Persians.

You doubtless remember that some of the Semitic peoples from the Arabian desert wandered into the country of the Tigris and the Euphrates to find a better food supply than their desert lands could give them. And so it happened that the Babylonians and the Assyrians played

their parts in the country called the southern grasslands.

The curtain is now to rise on the northern grasslands. This stage setting is enormous. (See map, Fig. 94.) It begins with the plain of central Europe, north of the Balkan Mountains, and stretches north of the Black Sea across Russia, and far into Asia. From the earliest times, these grasslands of the north were crossed and recrossed by tribe after tribe of nomads. These were shepherd peoples who knew no settled home till they happened upon a country which promised them plenty of food and other riches.

These wandering tribes did not always take the same direction. Those who started from the same home often became widely separated. Moreover, they often intermarried with the natives of the land where they settled, till the two became one people. So the descendants of the same tribe frequently grew so unlike that they could not recognize each other when they did happen to meet after their wanderings. To

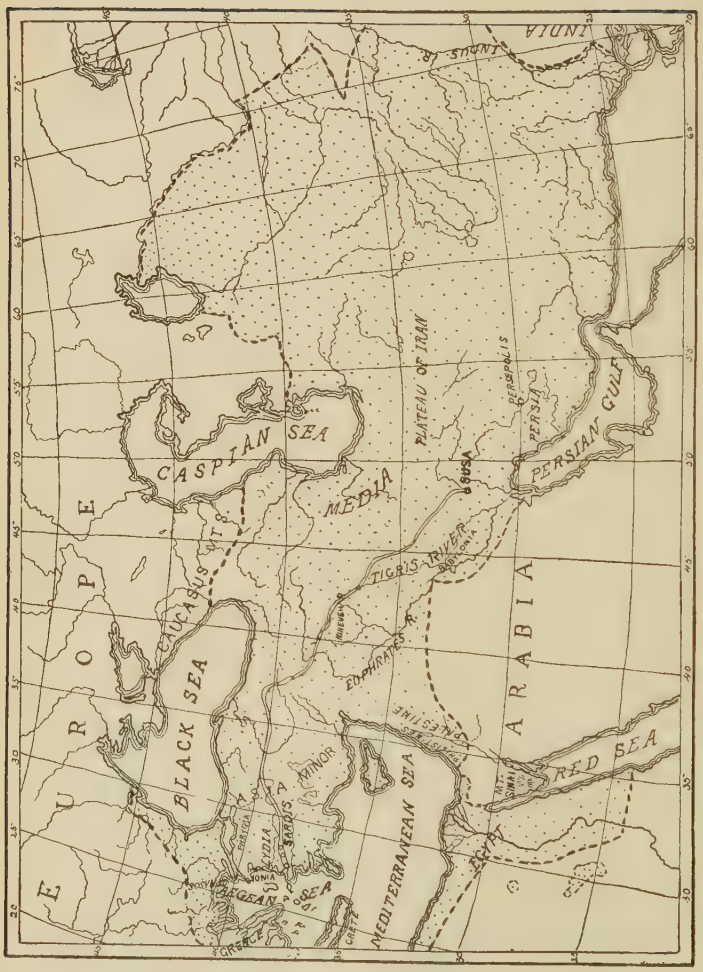


FIG. 94. — THE NORTHERN AND THE SOUTHERN GRASSLANDS.
The extent of the PERSIAN EMPIRE is shown by the dotted area.

follow all of these northern tribes as they journeyed to settled homes is impossible. But you can go with a few of the most important.

You will want a name for these actors in the northern grasslands. They have been called *Indo-Europeans*, which means, "people of India and Europe." This name was given to them because the eastern branch of the original people traveled south through Asia into *India*. At the same time the western branch traveled across *Europe*, some turning south into the Balkan peninsula, while others went on westward to the Atlantic Ocean. These people were the ancestors of the Greeks and Romans, whom we shall learn to know later. And they were also the ancestors of most Americans.

No one knows exactly where the first home of the Indo-Europeans was. It is thought that, before they began to separate and wander, they spoke the same language. But as the various tribes mingled with new peoples, their first language changed in different ways. In one land,

it became French ; in another, German. In others, it grew into Italian, Spanish, and English.

These shepherd folk also spread their religious ideas and customs throughout central Asia and Asia Minor. Everywhere on the hilltops they built altars. On these the sacred fire was always kept burning. The religion of these fire-worshipers was very much simpler than that of most of the Semitic peoples, who worshiped many gods. Images of these gods were set up in the temples.

The earliest teacher and prophet of the fire-worshipers was Zoroaster. He noticed that there is a constant battle between good and evil in the hearts of people. Thinking that the good must be a god, he called this god Mazda. He taught the Indo-Europeans that Mazda had many helpers in his work of doing good in the world. The greatest of these helpers, Light, was worshiped in the form of fire. One frequently sees in Persian art the winged figure shown at the end of this chapter. This is the way in which the god of Light and Goodness was

pictured. Evil and Darkness were thought to be the enemies of Good and Light. Fire-worshipers are found to-day in some of the eastern countries.

Zoroaster left no written record of his work. It is thought that he probably could not read or write. Some of his teachings, however, have been given to the world by his followers. One of the commands found in the Avesta, the Persian Bible, is that children should be taught "how to ride, how to shoot, and to speak the truth." The Persians are known to have been excellent horsemen and marksmen; and surely the worship of the good and the speaking of the truth would help to make any nation great.

Now, the Indo-Europeans who settled east of the Caspian Sea were called Aryans. They broke up into two tribes. One of these tribes, you remember, went to India. The other settled in the Iran plateau. Those who occupied the northwest part of this plateau became the Medes, while those in the south became the Persian people.

Watch, now, the new actors, the Medes and Persians, as they appear in the first scene. They bring with them their cattle, sheep, and horses. Before their coming, the horse was unknown here. They will later bring this good friend to the Semitic races — the Babylonians, the Assyrians, the Hebrews, and the Phœnicians. They will teach these southern grassland peoples how to ride the horse and how to harness him to the chariot and other wagons. The first mention of the horse in Babylon occurs in the records made during the reign of Hammurabi, about 2200 B.C.

See the tribes of Median shepherds pushing themselves to the front of the stage! From the very beginning, they seem to be stronger than the Persians. See them conquering one after another of the tribes whom they find in the land of Iran! Then they push out into neighboring countries. By 600 B.C. they rule all of Asia Minor.

But what are the Persians, who have been crowded into the background and almost forgotten, doing in the meantime? See them coming nearer

and nearer to the front of the stage. Watch them as tribe after tribe gathers.

How they gain strength and power under the splendid leadership of Cyrus the Great (Fig. 95)!

FIG. 95. — PORTRAIT OF CYRUS, CUT IN STONE.
This is the oldest known piece of Persian sculpture.

He frees them from the strong grip of the Medes, about fifty years after the fall of Nineveh. Then he leads them against Lydia, the wealthy kingdom ruled by Crœsus. Not even the riches and power

of Crœsus can hold back the strong army of the Persian shepherd-soldiers under Cyrus.

But why is Cyrus so anxious to rule the land of Lydia? Because the rivers of this country are rich in gold. People to-day often say "as rich as Crœsus" — but Cyrus probably knew better than any one now living just how rich Crœsus was. And he knew that it was well worth while for Persia to win wealth. For wealth always brings commerce with it.

Crœsus forms an alliance or treaty with Egypt, Babylonia, and the Greeks of Asia Minor. Thus he gains the help of these countries to try to check the Persians. But in spite of this help, Crœsus fails. Sardis, his wealthy capital, falls. Finally the whole Lydian country comes under the rule of Cyrus.

But see the great gift which the Lydians are bringing to the Persians, and indeed scattering over the known world! They have learned how to coin money. Before their time, metal bars were used. They are the first people to break these up

into pieces of various sizes and weights. They stamp these pieces with figures of animals, kings, etc. (Fig. 96). Each piece stands for a certain value. The Lydian government, and the government only, has the right to coin this money. No citizen is allowed to do it for himself.

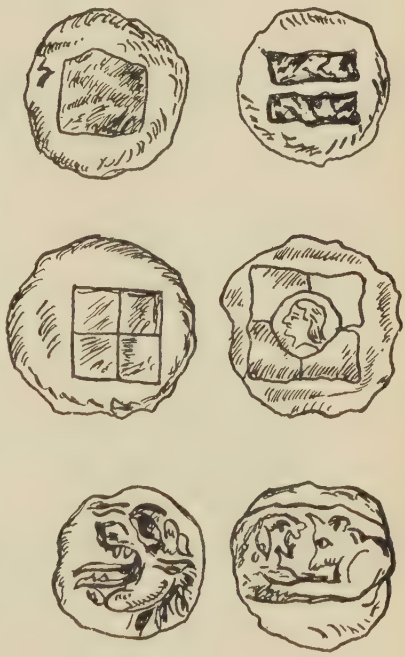


Fig. 96. — Lydian Coins.

These are made of a mixture or alloy of pale gold and silver. Notice how simple the engraving on the first ones is, and how it changed as time went on.

However, the Persians are slow to accept this gift of the Lydians. It is not till the time of a later king, Darius, that state-coined money comes into use among them.

The scene now changes, and we see Cyrus leading his army against Babylon. The Persians enter the city while the Babylonian king and his

nobles are feasting. Surely you have read in the Bible how Belshazzar saw the "handwriting on the wall." Babylon, you remember, had started on its downward path long ere this. (See page 93.)

Here is the victory of the northern grassland peoples over the southern! Cyrus himself does not live to capture Egypt for Persia, but this is done by his son Cambyses. The ruined wall shown in Figure 97 is supposed to be part of the tomb of King Cambyses.

Fig. 97. — The Ruins of a Persian Tomb.

Now the Persian Empire includes all the civilized countries of the East. (See map, Fig. 94.) It has taken only seventy-five years for this simple shepherd folk, who first settled in southern Iran, to become the leading actors on the world stage!

The wanderers who entered the plateau of Iran had little government. You can readily see that

FIG. 98. — KING DARIUS ON HIS THRONE AT PERSEPOLIS.
The people of the nations he had conquered are shown supporting his throne.

they would not feel much need for it till they came to settled homes. At first the sword was their only law. But now their empire stretches from the Indus River to the Ægean Sea, a distance

Fig. 99.—The Ruined Palace of Darius at Persepolis, as You Would See It if You Went There To-day.

as great as from New York to San Francisco. So the Persians are forced to think more of law and government than ever before. The time has come for a leader who can manage this vast empire. The next scene shows us this government-maker in a distant relative of Cyrus. He is Darius the Great, the king who follows Cambyses (Fig. 98).

Darius knows that his empire is too big for

him to rule alone, so he divides the kingdom into twenty parts or provinces. He appoints a governor to take charge of each of these. From all the provinces he collects taxes. He finds the coined money of Lydia much more convenient for this purpose than quantities of wheat, or building stone, or cattle. It is much better, even, than bars of metal from which must be cut as much as needed for each payment. Darius allows each governor to coin money for his province.

Gold was then worth thirteen times as much as silver. How much more than silver is it worth to-day?

FIG. 100. — PART OF THE MARBLE STAIRWAY OF THE PALACE OF DARIUS AT PERSEPOLIS.

These stairs were so wide that ten horseback riders could mount them abreast. There were more than 100 steps. Each step was less than 4 in. high, so that several of them could be cut out of one block of stone.

See the procession of guards carved in the marble wall that borders the stairway.

Look at Figures 99 and 100 and imagine how magnificent the palace of Darius at Persepolis must once have been! And this was not the

FIG. 101. — PART OF THE FRIEZE OF ARCHERS.

This was in the palace of Darius at Susa. The frieze was built of brightly colored glazed brick. The man who, in 1885, "pieced together" this wonderful frieze says, in describing the work, "One day they would bring me a hand, the next a foot in a golden boot. Adding piece to piece as they fitted, I put together the feet, the ankles, the legs, the skirt, the body, the arm, the shoulder, and at last the head of an archer." There was a long procession of these archers. The hair was held in place by a circlet of gold. They wore jewels in their ears and golden bracelets on their wrists.

These soldiers belonged to the royal bodyguard of picked warriors, called "The Ten Thousand," or, "The Immortals." As soon as one died, another was chosen to take his place.

only palace of Darius. The city of Susa was one of the most important residences of the Persian kings. There Darius built a palace with a wonderful row of warriors represented on its walls. Two of these archers are shown in Figure 101.

Now see this mighty monarch building good roads from his capital, Persepolis, to each of his provinces. He also plans a post system which Herodotus describes as follows: —

There is nothing mortal which accomplishes a journey with more speed than these messengers, so skilfully has

this been invented by the Persians ; for they say that according to the number of days of which the entire journey consists, so many horses and men are set at intervals, each man and horse appointed for a day's journey. Neither snow, nor rain, nor heat, nor darkness of night, prevents each one of these from accomplishing the task proposed to him, with the utmost speed. The first rides and delivers the message with which he is charged to the second, and the second to the third, and so it goes through, handed from one to the other.

The longest of the roads which Darius builds runs from Susa to Sardis, the principal Persian city of Asia Minor. This is a distance of fifteen thousand miles. It is a three months' journey for a man on foot. This road, very carefully built and carefully kept, brings Central Asia much nearer to the Ægean Sea. When you read the story of Greece, you will see how this road helped both the Greeks and the Persians.

You remember that the simple shepherd folk who settled in the southern part of Iran became leading actors on the world stage in less than a hundred years. During that time they were almost constantly at war with their neighbors. They had no chance to work out any ideas of

their own for making things beautiful. It was all they could do to make them strong and useful in their battles or in their daily work. So, when they conquered the peoples of the southern grasslands, the Persians borrowed their ways of ornamenting their clothing and their homes. However, they did make some changes and improvements (Fig. 102). They used stone instead of brick for building purposes, since their country was rich in limestone and marble. They usually made their buildings seem higher and grander by placing them on terraces. They began early to imitate the columns of the Greeks. Figure 103 shows how simple and graceful these were.

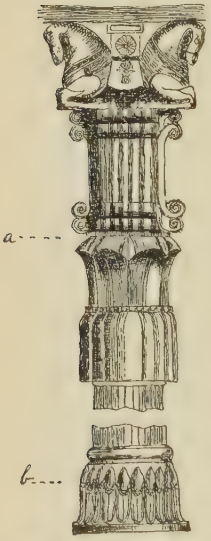


Fig. 102. — Persian Pillar.
a, Capital.
b, Base.

The tombs of Cyrus, Darius, and other great kings are still standing. So are the remains of some of the palaces which were burned by Alexander the Great. The ruins of the famous

Hall of One Hundred Columns show that these columns were arranged in ten rows. They were thirty feet high and stood twenty feet apart. This was probably the great hall where the Persian kings called all the people together for public meetings. Most of the tombs remain because they were cut out of rock (Fig. 104). But the tomb of Cyrus stands alone, and is set on a terrace. It is a very odd building (Fig. 105).

Fig. 103. — Pillars of the Hall of Xerxes.

These were made of black marble. They were 16 ft. in circumference, and measured 44 ft. from base to capital. Each was ornamented with 52 flutings, or grooves, running from top to bottom.

One notices in examining the pictures of the ancient palaces, halls, and tombs, that the Persians built very substantial structures. They placed their terraced buildings on huge solid foundations. Moreover, they built in beautiful straight lines and good proportion.

But the Persian act in our world play is drawing to a close. Why does Darius turn his eyes so anxiously toward Europe? He already has under

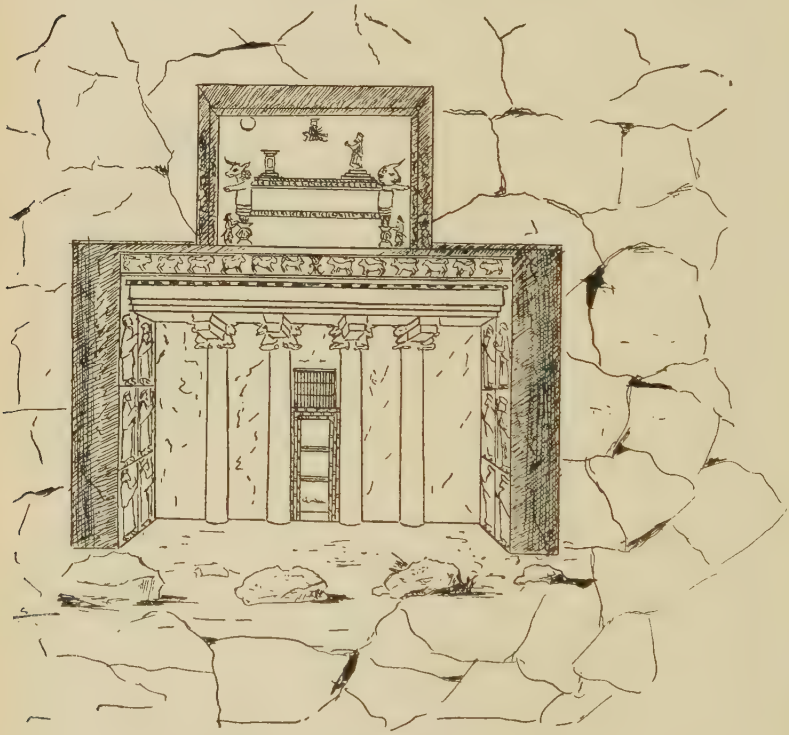


Fig. 104. — The Rock Tomb of Darius.

his power Ionia and Phrygia, the Greek provinces in Asia Minor. Why does he wish to cross the Ægean Sea? This you will hear about later,

when you learn to know the Greeks. You may be sure that they were not caught napping.

The Persians were not a trading people at first. Their chief desire was to conquer their neighbors

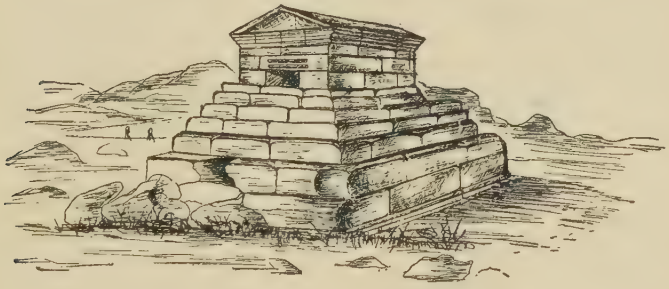


Fig. 105. — The Tomb of Cyrus the Great.

On this building is the inscription, "I am Cyrus the King, the Achæmenide . . ." Here the stone is broken away and no more can be read.

The tomb is built of great blocks of marble, beautifully fitted together without cement. The chamber inside measures 16 ft. × 21 ft. The remains of 24 columns, which once surrounded the tomb, can still be seen.

and to spread their own power. They depended for trade and commerce chiefly upon the peoples whom they had conquered. And it was these conquered peoples that made it possible for them to draw Europe and Asia together. Perhaps they owed most to the "missionaries of civilization," as one historian calls them. Who these missionaries were, and why they deserve this name, you

will learn after you have read, in the next chapter, the story of the "chosen people," who gave Christianity to the world.

CAN YOU?

1. Plan the Persians' part in the pageant. To help to make this interesting: —
   a. Write a shepherd poem.
   b. Compose some shepherd music.
2. Show the shepherd's life by a series of pictures. Make them pretty enough to be hung in the schoolroom while studying these people. Go to the art museum to see such pictures, painted by some of our greatest artists.
3. *a.* Draw a map showing the oriental grasslands of these early times.
   b. Show on a map where a traveler of to-day would meet nomads.
4. From pictures which you can find, build the palace of Darius at Persepolis for the school museum's collection of ancient temples and palaces.

5. Build a miniature Persian tomb for the museum. Let it show that the art of these people was borrowed from their neighbors.
6. Tell the story whose hero may be thought of as Crœsus under another name. Write a story of your own which may, if it is as good, live as long as this old story has.
7. Tell how the government which you are best acquainted with differs from that of the Persians.
8. Write for your book : —
   a. The story of the horse.
   b. The story of the postal system.
   c. The history of the coining of money. Before you do this, visit a mint.
   d. Any other chapter which Persia suggests.

CHAPTER 5

WHO WERE THE PEOPLE CHOSEN TO GIVE CHRISTIANITY TO THE WORLD?

At the time that some of the tribes of wandering Semites were leaving their desert home in Arabia and settling in the Euphrates and Tigris valleys northeast of the desert, others traveled to the northwest and settled in the land which was later named Palestine. (See map, Fig. 94, p. 122.) It is thought that they entered Kenaan, as they called it, about 3000 B.C. By 2500 B.C. they had begun to defend their homes by building walls around the towns.

On one side of the Kenaanites, or Canaanites, lived their Semitic relatives, the Babylonians. On the other side were the Egyptians. You can

probably tell what the Canaanites could borrow from these countries, since you have heard what roots of civilization had already formed in Egypt and Babylon.

So when another tribe of desert people entered the land of the Canaanites, about 1000 years later, they found that their relatives who had been there so long had changed in many ways. The languages of the two, however, were still much alike. How many of these differences can you think of, and how would you explain them? What other examples of this sort of change have you met in this history?

You remember the old story of Abraham as told by Hebrew writers in the Bible. There you read how he left his home in Ur, the ancient capital of Chaldea. (See map, Fig. 71, p. 79.) He was seeking the land of Canaan, a land which Jehovah, the God of the shepherds, had promised to him and to his children. You remember how he wandered about with his family, his slaves, and his flocks. He became the chief, or

"father," of his tribe. His power and wealth passed to his son Isaac, and then to his grandson Jacob, or Israel. These in turn ruled the people after Abraham's death (Fig. 106).

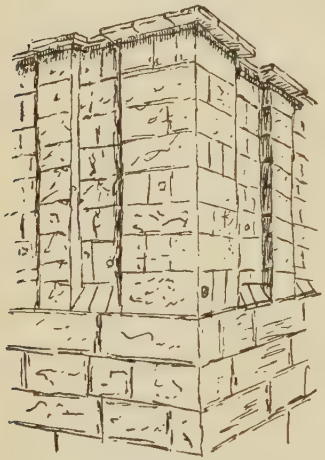


FIG. 106.—A CORNER OF THE BUILDING WHICH COVERS THE TOMB OF ABRAHAM AT HEBRON.

Abraham bought a cave from the Hittites for 400 shekels of silver, and was buried there. The cave is now covered by a mosque, built during the reign of Herod.

By and by the tribes of Israel or Jacob were driven into Egypt because of famine. There they were held as slaves for four hundred years. Then we meet Moses, "the one favored by Jehovah." He freed the Israelites from the Egyptians and led them to Mt. Sinai. Here he is supposed to have received the ten commandments from Yahweh, the Lord Jehovah. These commandments were to be the laws for the "chosen people."

The old story tells that there were twelve tribes, ruled by the twelve sons of Jacob (Fig. 107). These rulers or leaders of the tribes

were called "judges." This division into tribes lasted until 1000 B.C. Then the people were united into one nation under Saul, of the tribe of Benjamin, who was chosen by lot to be king.

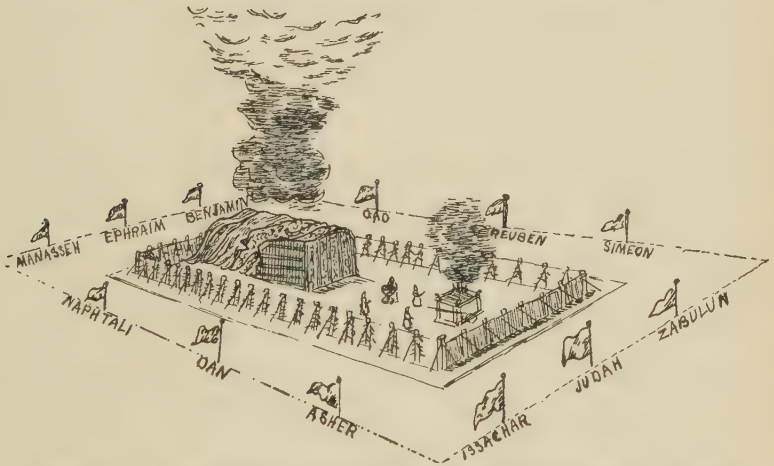


FIG. 107. — THE PLACES OF THE TWELVE TRIBES IN THEIR CAMPS.

The tent-like building in the center is the tabernacle, or place of worship, which they carried with them during their wanderings. See the description in the Bible — Exodus, Chapters 26 and 27.

But leaving the Bible story here, turn back to the time when the second wave of Semitic immigrants entered the land of Canaan. Hear the story as the writer of history tells it. The newcomers at first settled outside of the Canaanite walled towns. During many years of warfare,

they gradually mingled more and more with the people behind the walls. Finally the two again became one people, and grew into a nation under their first king, Saul.

The neighboring peoples, especially the Egyptians, were too busy trying to keep themselves alive to be able to check the growth of the Hebrew nation. But in the meantime some of the Cretans were driven from their island home in the Mediterranean Sea. (See map, Fig. 94, p. 122.) They settled on the coast of Canaan, southwest of the land of the Israelites. These people were called Philistines by the Greeks (Fig. 108). From the word Philistine came the name Palestine. During the reign of Saul, the Philistines almost destroyed the growing Hebrew nation. They killed Saul and his three sons.

Fig. 108.
A Philistine.

Finally, David, the "warrior king," saved his people. Who has not read in the Bible of David's first victory over the Philistines? He was only a

slender shepherd lad, but he was famous for his skillful use of the sling. When the challenge came for one to fight Goliath, the huge Philistine champion, the mightiest Hebrew warriors trembled. But, unafraid, the hero David stepped forth to meet the giant. A pebble from the brook, so the story goes, slung with accurate aim, struck the giant in the center of the forehead; and he fell dead!

David was a poet as well as a warrior. Many of the Psalms of the Bible were written by this "sweet singer of Israel." He was a musician, too, and played the harp before Saul.

The life of the old shepherd king, Saul, had been very simple. It was so simple, indeed, that his palace was a mere tent. There was no wealthy class. There was no royal court. The king was simply the leader or shepherd of his people.

In the Palestine of those days, nearly all the work belonged to the pasturing of flocks. This way of living is called "pastoral." The owner

of the largest flock became naturally the leader or "father" of the tribe. All the others obeyed this leader. The most important duty of the people was to feed and protect the herd. They

Fig. 109. — A Pastoral Scene.

all felt that any one who neglected the flock injured the whole large family or brotherhood. Since new pastures and streams must frequently

be found for the large flocks, pastoral people were always wanderers or nomads (Fig. 109).

As the number in the tribe increased, they had to begin to cultivate crops as well as to raise

FIG. 110. — AN AGRICULTURAL SCENE.
In the background may be seen the ark of the Lord, which had been carried away by the Philistines, returning to Palestine after David's victory.

flocks. So the wandering life gradually became a more settled one. Land for cultivation was given to each family of father, mother, and children, instead of being shared by the whole tribe or brotherhood. Thus the pastoral, or nomadic

way of living changed into the agricultural life (Fig. 110).

But to return to the trouble between the Philistines and the Israelites. Perhaps, the Hebrews would never have been attacked by the Cretan wanderers if they had been better protected. Now King David, you remember, had himself been brought up as a shepherd. However, he saw that his nation needed to be strengthened. So he seized for his people the Canaanite fortress, Jerusalem. Having done this, the mighty warrior steadily added more and more land to his kingdom. This finally stretched northward to the Euphrates and southward almost to Egypt. (See map, Fig. 111.)

Jerusalem was then made the capital of the Hebrews. For ages it remained the center of government and of worship. David built up and adorned the city. His subjects at last began to feel that he was living too magnificently. They were becoming tired and worn by the numerous wars, which always shorten the life of a nation.

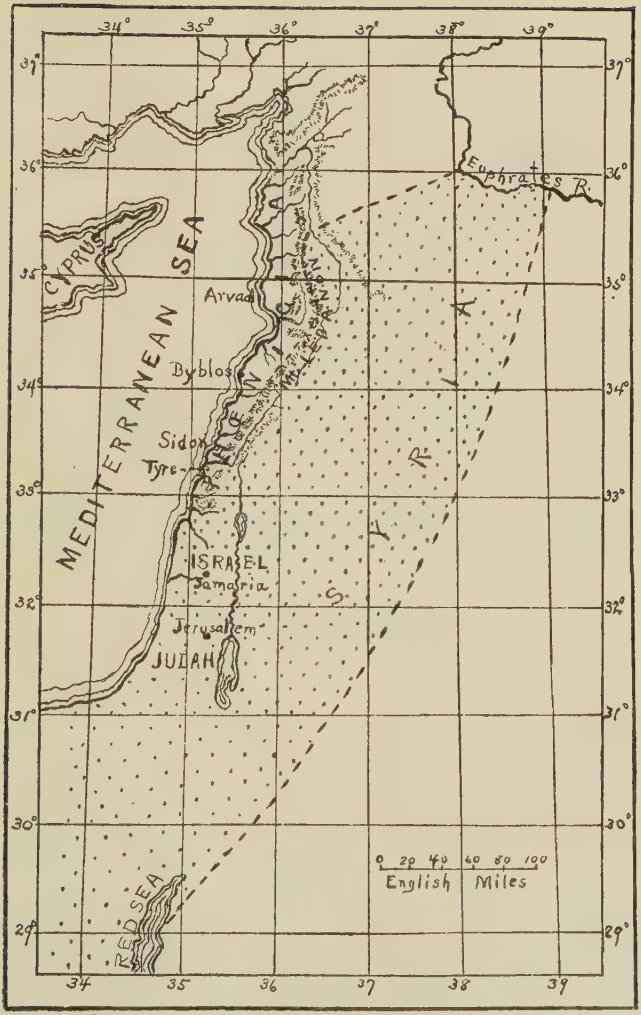


FIG. 111. — PALESTINE AND PHŒNICIA.

The dotted area shows the extent of the Kingdom of David and Solomon.

Finally, some of the people rose up in arms against their king. Even Absalom, David's favorite son, led an army against his father. But the rebellion was put down. Absalom was slain and King David continued to rule for the rest of his days. Then another of his sons, Solomon, took up the work of his father as leader of the people. Notice, as the story goes on, how his management of the affairs of the nation differed from his father's.

Solomon, wise ruler that he was, opposed war. But he worked even harder than his father to enlarge the kingdom. He succeeded in doing this, and at the same time he made it more wealthy. Trade was carried on with all the known parts of the world. The royal court was more like the oriental courts of Babylon, Assyria, and Persia than like that of the shepherd people whose first king's palace was a tent.

You have probably heard of Solomon's temple. The Bible tells so clearly how it was built that you can almost see it. Figure 112 may give you

an idea of the shape and arrangement of some of the parts of the temple.

But who, in the long run, had to pay for all of this splendor? The burden fell upon the people.

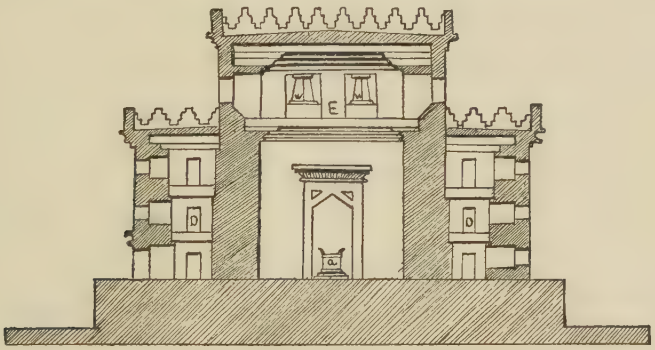


FIG. 112. — DIAGRAM OF SOLOMON'S TEMPLE, CUT THROUGH FROM TOP TO BOTTOM.

a, Altar. *E*, Upper chamber.
D, *D*, Chambers. *W*, *W*, Windows.

The time came when the taxes grew so heavy that the people were crushed by them. So much labor was needed for the building and decorating of the temple and palaces that the fields lay uncultivated. The ordinary work of the day, necessary for the very life of the nation, came to a standstill. What seemed even worse to many of the people was the growing worship

of the many gods of their "heathen" neighbors, the Babylonians, the Assyrians, and the Persians.

Finally the break came. Those who approved of this idol worship and of the luxurious life which Solomon so loved, separated from those who still held to the idea of simple shepherd life and the worship of one God, Jehovah.

The ten rich northern tribes formed the kingdom of Israel. Its capital was Samaria. The little kingdom of Judah, with its capital at Jerusalem, included the two tribes in the southern part of Palestine. They worshiped Jehovah as the God of kindness and love. They tried to win over those among them who worshiped "strange gods." They also tried to bring back those in Israel who had wandered from the true faith of their fathers. To this sister kingdom they sent preachers. These were the "prophets" of the Bible — Amos, the herdsman; Isaiah, the "gospel" prophet; and many others. These prophets tried to persuade the idolaters that

there is but one God. They tried to convince them that Jehovah was to be the God of the whole world, not of a part only. They taught that He is a God of anger for the rich tyrants as well as of pity for the poor and down-trodden. "Seek good and not evil," said the preacher Amos, "that ye may live; and so the Lord, the God of hosts, shall be with you."

The prophets were really the reformers of the time, such as Judge Ben Lindsey and Jane Addams of your day, Abraham Lincoln and Florence Nightingale of your grandfathers' time, and — to go still farther back — Martin Luther and Joan of Arc. The little group of loyal followers of Jehovah called themselves, "the people of God, the chosen ones."

In the simple life of the early Hebrews, there was little place for architecture, for sculpture, for painting. They wrote at first on clay tablets, like the Babylonians. But they soon began to use the Egyptian pen and ink. The strips of sheepskin or papyrus on which they wrote were

rolled up when not in use. These rolls were the sacred books of the Hebrews, in which were written the stories of the judges, the kings, and the prophets; and the other interesting tales of this chosen people. In these books they did not use the wedge-writing of the Babylonians and the Assyrians, but an alphabet brought to them by the Phœnicians, the "carriers of civilization," whose story you will read next.

The tale of the Hebrews would be incomplete without some account of their later struggles to keep their nation alive. The ten tribes of Israel were seized by Assyria, when that great empire was on its upward path. Judah remained free at this time; but when Babylon rose to power under its Chaldean king, Nebuchadrezzar, Jerusalem was destroyed. Then the people of Judah were led captive to Babylon. This probably would have been the end of this shepherd folk, had not the Persians under Cyrus conquered the Babylonians. He allowed the captive Hebrews to return to their home in Palestine. Here they

rebuilt their city and their temple, and started life again, as it were.

They were too poor to make the temple as magnificent as it had been in Solomon's day. But about five hundred years later, Herod, king of the Jews, rebuilt it. He followed the plan of Solomon's temple, but made the building and the furnishings even more splendid. Figure 113 shows the porch of Herod's temple; and Figure 114, the altar of burnt offerings. The endpiece of this chapter is the "brazen sea," which Herod caused to be made. This was exactly like the one in Solomon's temple, which Nebuchadrezzar had

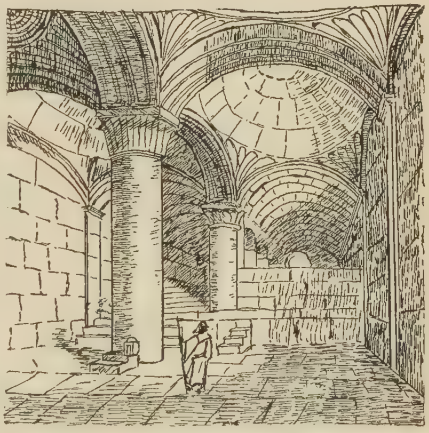


FIG. 113. — INSIDE VIEW OF THE DOUBLE GATE OF HEROD'S TEMPLE.

This huge building was begun about 18 B.C. 10,000 workmen were employed and 1000 priests directed the work. It took 18 months to build the temple itself and 8 years to complete the court and colonnades. Indeed, the work was not entirely finished till the time of Nero, 64 A.D.

broken to pieces, carrying the brass to Babylon. To get an idea of its size and ornamentation, read the fourth chapter of the Second Book of Chronicles.

Beginning with the legends of their early ancestors, the "fathers," and adding to these the stories of their own adventures, the Hebrews gave us that wonderful treasure of the Orient, the Old Testament. This came from their pens before the birth of Christ. Out of the Hebrew religion grew Christianity; and from later Hebrew writers came the New Testament, the second half of that "best gift," the Bible.

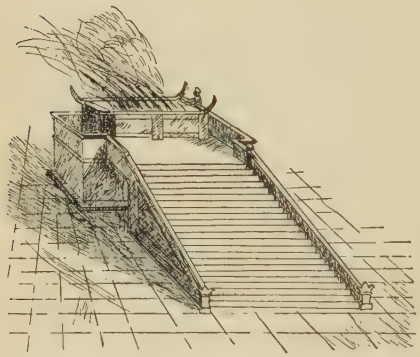
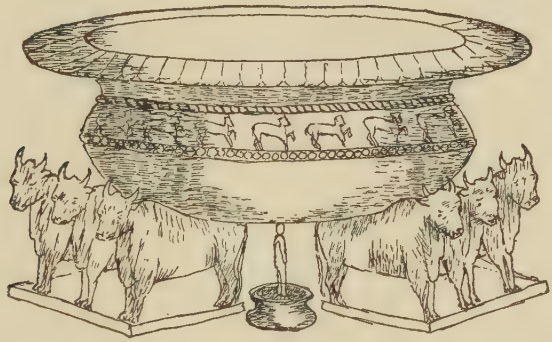


FIG. 114. — THE ALTAR OF BURNT OFFERINGS, AS IT PROBABLY LOOKED.

On the horns at the four corners the blood of the animals was sprinkled before they were burned. People who had broken the law were safe while they clung to the horns of the altar.

But here you must leave this interesting and helpful people and follow the "carriers of civi-

lization," to see whither their ship sails and what its rich cargo contains.



CAN YOU?

1. Plan the Hebrews' part in the pageant.
   a. Make anything you need to show the pastoral life of these people.
   b. Show how this life changed into an agricultural life.
   c. Represent the "march of the prophets." Find in the Bible the message which each prophet tried to give to the people. Sargent's picture of the prophets will suggest costumes.
2. Point out on a map where the pastoral peoples of to-day live.
3. Show where the principal agricultural peoples of to-day live. Why do they not live as the Hebrews did?
4. Tell how the reformers of modern times differ from the ancient reformers in the way they deliver their message

to the people. What reformers of to-day could join the ranks of Jewish prophets?

5. For the museum: —
   a. Build a miniature temple of Solomon. You will find the Bible description of this building in the Second Book of Chronicles, Chapters 3 and 4.
   b. Make books as the Hebrews did it. Go to a good museum to see some of these, which may serve as patterns.
6. For your book of useful things write the chapter, "The Life Story of the Book," and any others which the story of the Hebrews suggests. Remember that many of the great industries of to-day began in pastoral and agricultural times.

CHAPTER 6

HOW THE PHŒNICIAN SHIPS JOINED THE EAST WITH THE WEST

Before following the "carriers" or "missionaries" of civilization on their many voyages, you must look at their ship in its birthplace, Phœnicia. This country has been truly called the "link" which bound the East to the West. The Phœnician ship grew, so to speak, from a simple little raft to the mighty galley which sailed into the harbors of nearly every known country of ancient times.

A look at the map (Fig. 111, p. 151) will show you this odd-shaped slice of land. It is about two hundred miles long and scarcely thirty-five miles wide. It lies wedged between the mountains and the eastern edge of the Mediterranean. This little slip of a country was protected by the sea on one side and the mountains on the other,

long before men thought of using standing armies as walls of defense from their enemies. The mountains acted also as a check to any spreading of the nation toward the east.

Now, a day's journey across this country, from the shore of the sea to the top of the mountains, would show the traveler a great variety of plant life or vegetation. Why this is true, you will be able to discover for yourselves. But in spite of this variety of plant products, which one might think would tempt the people to become farmers, they grew into a nation of fishermen, tradesmen, and colonizers. Can you explain this?

But where do the Phœnicians belong in the great family of nations? It is thought that still another branch of Semitic wanderers from the desert took root in this sheltered strip of land. Thus the first people of Phœnicia were relatives of the Babylonians, the Assyrians, and the Hebrews. But though the first-comers belonged to the southern grasslands, they mingled very early with the northern grassland tribes. So they grew into a

people whose skin was neither like that of the blond Indo-European, nor yet like that of the swarthy Semite, but a mixture of the two. On the whole, however, they were very like the Hebrews in appearance. They were of medium height and heavily built. They had broad, hooked noses, full lips, and chins which were always prominent. Their thick hair was straight or curly, but never woolly like the negro's.

Fig. 115. — A Phœnician Monument of the 9th Century B.C.

It was a long time before modern men could understand the Phœnician language. Now they are learning to read more and more of the queer inscriptions upon tombs and altars, tablets (Fig. 115), vases, candelabra, gems, and coins. These are found wherever the Phœnician ships landed.

The inscriptions show the language to be much like Hebrew. Three Phœnician coins are shown in the headpiece of this chapter and another may be seen at the end of it.

Such, then, were the people who made it possible for the East and the West to exchange their wares, and to learn from each other. How good it seems to meet a people who were not always fighting to rob other nations of their land and add it to their own country! Surely the Phœnicians helped the roots of civilization to spread through many lands. Their ships carried learning and art to all the countries with which they traded.

History cannot fix exactly the age of this nation of sea-rovers. It is not known just when they began to brave the waters on their open rafts. But there is proof that as early as 2000 B.C., or perhaps even 3000 B.C., they were imitating articles which they had brought from Egypt and Babylonia. These first imports, however, were probably carried over the oldest known caravan routes.

As the things which the Phœnicians carried back to their own country are named for you, you will probably be able to tell where some of them came from. See on these early caravans and boats the couches and tables, inlaid with precious metals and stones; also the chairs, some of which are so high that footstools must be used with them. There are vessels of gold and silver; gold and marble images of gods and kings; engraved seals, alabaster and terra cotta vases. See the bags of wool and cotton, the thick woven rugs, the enamel ware, the teak and the palm wood. You will also find pillars for buildings, some gaudily decorated with animals, some simple and graceful. Tiles and brick are piled up in these boats, as well as bas-reliefs — some of stone, some of stucco work — which are to ornament the walls of the temples. Foodstuffs are there also, such as dates, peas, lentils, corn, onions, wine, oil, spices; and a variety of fruit trees. You may even find a clepsydra and a sundial. There may be rolls of papyrus and "books" of clay, with magnifiers,

if the wedge-writing is very small. You must not overlook the bags of coins and, last but not least, the slaves, horses, chariots, armor, and all kinds of weapons of war.

Notice, in passing, that though the Phœnicians were a peace-loving people, their ships and caravans carried armor and weapons from one warring nation to another. Little wonder is it, then, that before our country entered the great world struggle, opinions differed as to whether it was right or wrong for us, as a neutral nation, to sell arms and munitions to those at war.

Before 1500 B.C. the Phœnician ships had braved the open sea and reached the island of Cyprus. What they sought there you can probably tell. (See Chapter 1.) From this island they were tempted farther by the wealth of Crete. (See map, Fig. 9, p. 13.) You will learn something of the high civilization of this island when you read about Greece. Perhaps you have already heard of Crete in the old story of the Minotaur.

So you see civilization had begun a westward journey in the boats of the Phœnicians, even in that early time. For thousands of years this westward journey has gone on. Other ships, as well as those of the Phœnicians, have carried new peoples with their wares across the Ægean and Mediterranean seas. They have reached every part of Europe. Columbus, you remember, sailed west across the Atlantic Ocean to the shores of America. Then, beginning with the "schooners," or Conestoga wagons, of the early settlers, civilization marched on across our broad United States. The building of railroads was a great help in this westward march. Finally it reached the Pacific Ocean. In ships once more, this broader ocean has been crossed in modern times. These voyages are even yet carrying civilization to the island groups of the Pacific. The voyagers are finding that many of the natives still live much as did the primitive peoples whom you met in Book I. Can you explain why these natives have made little or no progress?

But to come back to our Phœnicians. Because of the restless, roving life of these sea folk, they became not only strong and brave but able to fit themselves into the life of the people of all the countries where their ships carried them. Perhaps they were successful because they were a peace-loving people. For this reason they were welcomed in all harbors.

Before you follow the Phœnician ships on their longer voyages, you should see what their home land can offer in exchange for the products they will bring back. This can best be done by learning something about their principal cities, Tyre and Sidon. These cities were never united under one government. Each had its own king. However, whenever there was serious trouble, the cities joined their forces against the enemy. You will meet one of these city kings, when you read the story of Dido's flight from Tyre to Africa and her landing at Carthage. This king was Pygmalion. His long reign of forty-seven years was the time of

Phœnicia's greatest prosperity. Then her trade reached its height.

The Bible story of Sidon and Tyre is found in Ezekiel, xxvii; in II Samuel, v, 11; and in I Kings, v. Sidon was the mother city of Phœnicia (Fig. 116). Its name really means "fish." This

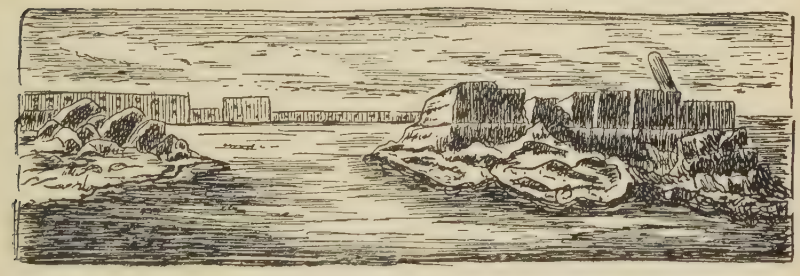


FIG. 116. — THE WALLS OF SIDON.

There were three low ridges of rock opposite the city, lying near the coast and parallel to it. Between these ridges were narrow openings leading in to the quieter waters. This formed a sort of harbor.

fact proves the importance of sea food in the life of the people. Tyre, whose name means "rock," was a double city. One part, "the new Tyre," was built on an island rock, three fourths of a mile long. It was separated from "the old Tyre" on the shore by a strait about half a mile wide.

Before 1200 B.C. these cities were not very

important, because up to that time the Cretans were masters of the eastern Mediterranean. When Crete began to lose its power about 1100 B.C., the Phœnician mariners had a chance to show their skill. Trade with the Ægean islands and with Greece was carried on in Phœnician ships. Then the cities of Phœnicia came to be the first real centers of trade that the world has seen. It is doubtful whether these cities would ever have become great without this commerce. They were really the points where the West and the East met.

Fig. 117. — Vessel of Phœnician Glass.

Both Tyre and Sidon were famous for their glass factories (Fig. 117). It is said that glass mirrors were first made in Sidon, the older city. Certainly the best mirrors known at that time were produced there. The beautiful vase of rock crystal shown in Figure 118, with its funnel and

cover of gold, is a product of Phœnicia. Sidon had also its finely woven fabrics, and its objects of metal — bronze, gold, silver — to add to the outgoing cargoes of the Phœnicians.

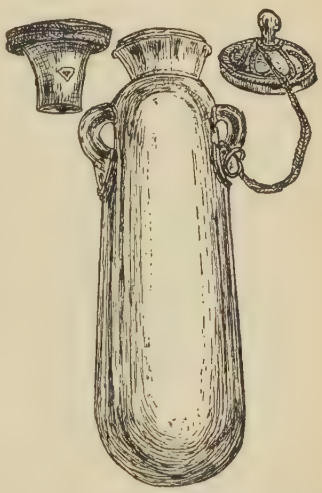


Fig. 118. — Vase of Rock Crystal with Gold Funnel and Cover.

And as for Tyre, who has not heard of the famous Tyrian purple? There was a great demand from the courts of all nations for this Phœnician dye. The beauty and richness of the color made it worthy indeed to be the "royal purple" of many a monarch, both in the East and across the seas.

One can easily see why the Greeks named the Phœnicians "the purple folk." It was their boats which first ventured out to catch the little shellfish (Fig. 119) from which the valuable dye is obtained. Other nations later learned from the Phœnicians how to use this animal. But none could produce so fine a dye or

so much of it as did the purple folk. In the first place, the waters near Phœnicia were filled with the little animals. And again, the brilliant sunshine of that land brought out the

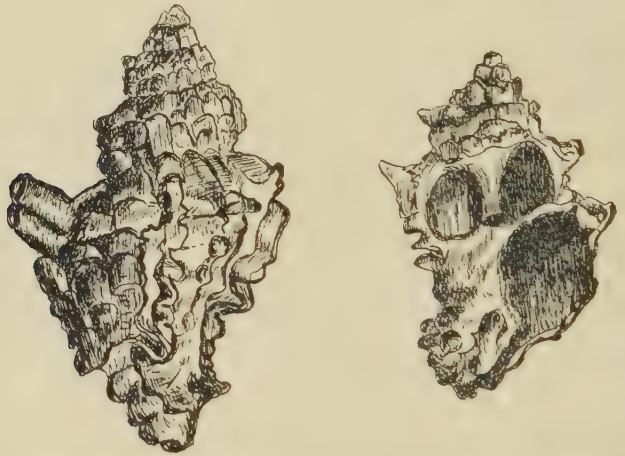


Fig. 119. — Shell of the Animal which Gave the "Purple" Dye. This picture is life size.

wonderful purple-red tints while the cloth was being dyed.

The "purple fish," which was really more like a snail, contained behind the head a small sac holding a very tiny drop of colorless fluid. This was as thick as cream and smelled like garlic. No one knows how the Phœnicians

learned that this liquid, put upon wool, linen, or cotton, and left in a strong light, causes the material to become green. Nor do they know why the green changes to a deep purple-red. Washing the material with soap and water then brings out a bright crimson, which remains. This is the "Tyrian purple," which made the nation both prosperous and famous.

As soon as these shellfish became scarce in the waters near their own country, the Phœnicians searched for them along the coasts of Greece, Sicily, and Africa. As they ventured farther away from their home shores, they needed larger and stronger ships. Their first vessels were simple, broad, open boats like Dutch merchant ships (Fig. 120). They were built of fir and cedar. Larger boats with sails and oars were

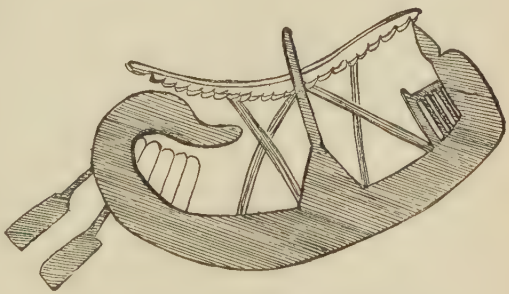


Fig. 120. — One of the Earliest Phœnician Ships.

next built. Some needed from thirty to forty rowers. The oars were fastened to the sides. They were all on the same level, like those of the racing rowboats which you have seen, or perhaps have ridden in.

What the Phœnicians lacked in some kinds of learning, they made up for in their knowledge of the sea and of shipbuilding. It was a Phœnician pilot who first steered his ship by the North Star. Before 700 B.C. these people had made a galley with two rows of oars, one above the other (Fig. 121). One set of these oars worked through holes in the sides of the boat. Finally they built galleys with three, and even four, banks or tiers of oars. These became models for other nations, especially the Greeks.

You remember that Phœnician ships carried arms and armor to warring nations. But the Phœnicians helped such nations in other ways. They not only built warships for them, but manned them, too. When Persia ruled the known world. she taxed the Phœnicians very

lightly and allowed them to have their own kings. Well she might, since she "had an ax to grind." She needed both boats and sailors for her sea fights. Perhaps this explains, in part at least,

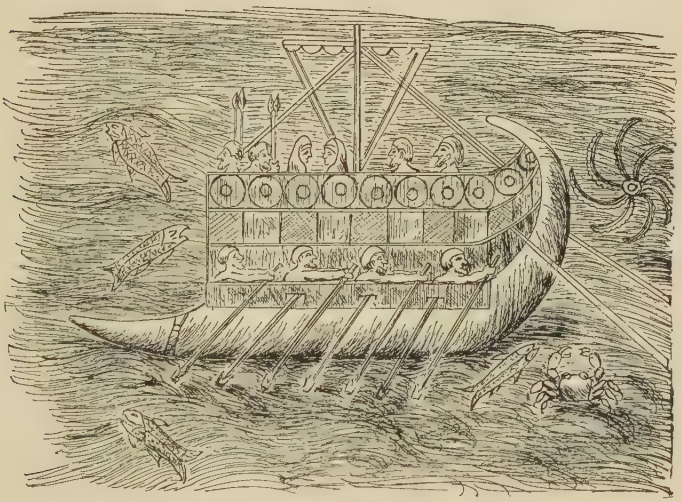


FIG. 121. — A PHŒNICIAN BIREME.

Ships with two sets of rowers, like this one, were shown by Assyrian sculptors as early as the time of Sennacherib, 700 B.C.

the very friendly feeling that nearly every nation felt for Phœnicia. The little country proved itself so often the "friend indeed" to those "in need." Whether this was a wise befriending of the nations, is something for you to think about.

Do you wonder what the Phœnicians who were not helping to build or to man the ships, or working in the dye factories, did for a living? History says that the Phœnicians were not inventors. But they were so skillful in improving the inventions of other peoples that they turned out products more beautiful and more useful than the things they copied. Most of the goods from other countries were brought to Phœnicia, or passed through Phœnician hands, on the way to other shores. So the Phœnicians had a chance to copy and improve on them. This was especially true of the products of Egypt and Babylonia.

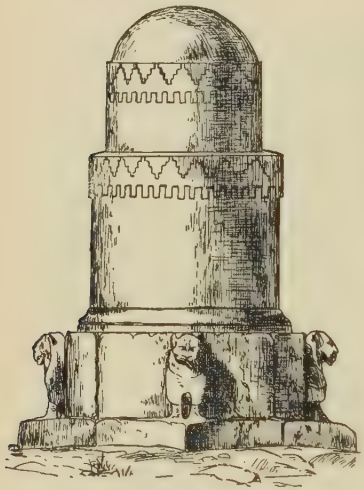


Fig. 122. — A Phœnician Tomb.

This monument is 32 ft. high. All of it except the base was cut out of a single block.

Phœnician workmen wove the cloth which they dyed so beautifully, and embroidered it as

well. Besides the glass-blowers who turned out the wonderful vases, bowls, and plates which you may still see in museums, there were Phœnician gem cutters. Their work finally excelled even that of the well-known gem cutters of Chaldea. (See pp. 84, 92.)

Phœnicia's workers in bronze and stone, one historian says, were better than those of Assyria. There were, of course, skilled masons and builders and carpenters (Figs. 122 and 123). There were jewelers and other workers in metal (Fig. 124). Indeed, there were skilled mechanics of all kinds. There were many miners, whose work it was to get the raw material for the artisans in metal. The Phœnicians are said to have been very successful in finding and smelting ores.

FIG. 123. — A PHŒNICIAN TOMB. This is made of large blocks of stone, laid together without cement. It is 37 ft. high and about 16 ft. long.

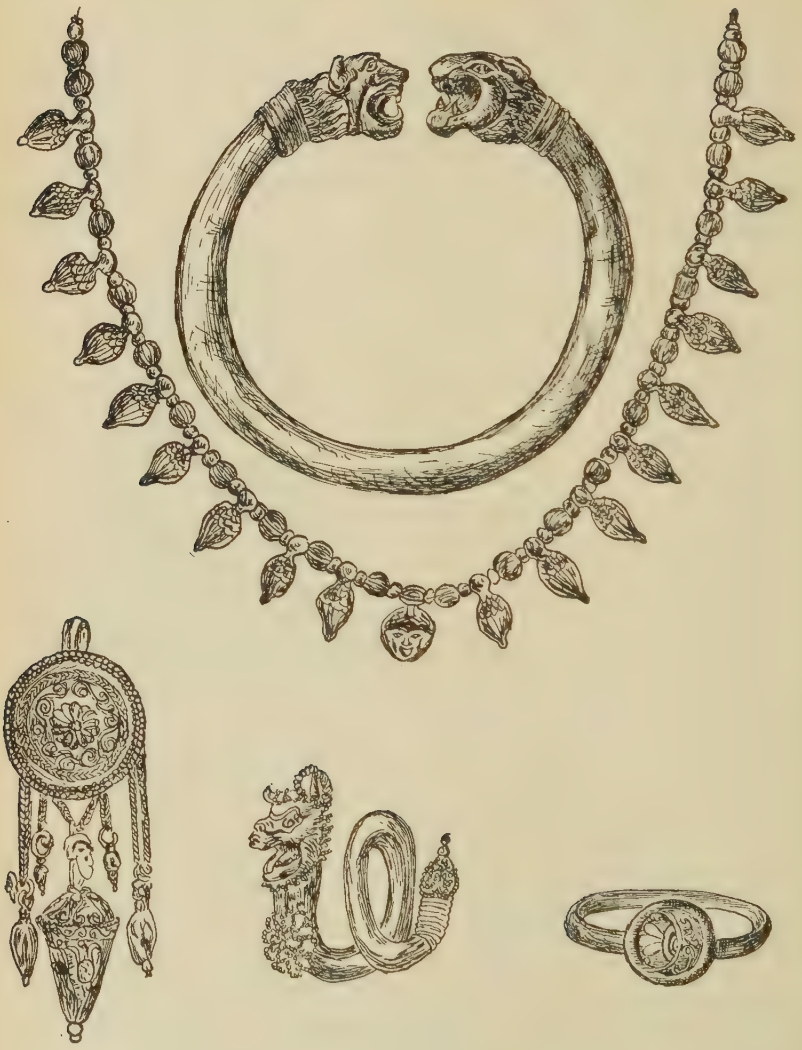


Fig. 124. — Phœnician Jewelry.

Perhaps you are wondering whether their own mountains were rich in metals. And did they find in their own country the precious stones which they cut and polished? How did they get the glass which they worked up? Some say that they were the inventors of this useful article, but you know that this honor seems to belong to another nation, do you not?

Their country is known to have been rich in cedar and fir. Now this was the raw material for much of their large ship trade. Some of these woods, however, they brought from other lands. And they had to sail away in their ships for much of the other raw material needed for their manufactures. It was the work of the traders, the navigators, the discoverers, to bring these from the places where they could be found.

Watch now the Phœnician ships preparing for their trading voyages. Of course they will not start away empty, but after reading thus far you can surely fill up the holds of these outward-bound galleys.

Here, then, is one ship going to Cyprus for copper, silver, gold, and precious stones — aquamarine, opal, emerald, red jasper, and agate. Perhaps it will go on to the Caucasus Mountains for tin. (See map, Fig. 94, p. 122.) But it may make the much longer voyage to Britain and the Scilly Islands, which even in those days were called the "Tin Islands." Of course, you know why the Phœnicians wanted tin.

On the way to the Caucasus this ship may sail to the northern end of the Ægean Sea, to reach the gold mines of Thasos. Here Herodotus tells us "they turned a whole mountain topsy-turvy in search for ores." This was in one of their expeditions before 1300 B.C. If this ship goes to Britain, it will probably stop at Spain to get lead and silver. From the Spanish colonies the Phœnicians brought wheat, oil, wine, wool, gold from the rivers, silver, quicksilver, tin, lead, copper, iron. Since they could bring back such rich cargoes, no wonder they risked their lives in strange waters!

Another ship goes to Egypt for corn, salt fish, and gums; ivory, ebony, pottery, glass, and skins; ostrich feathers, papyrus, textile fabrics, and toilet articles. These the Phœnicians may carry to Asia Minor, to Greece, or even to Italy. The Egyptians allowed these sea-faring people to settle at Memphis. (See map, Fig. 9, p. 13.) From this center they traded with the rest of Egypt and the other parts of Africa which were then known. Later they planted a colony of their own at Carthage, west of Egypt. This was the only Phœnician colony which grew into a great city and finally became an independent nation. When you come to the story of Rome, you will learn how powerful Carthage was. The other Phœnician colonies were mere trading posts and did not last long.

Now follow the Phœnician caravans to India. (See map, Fig. 94, p. 122.) Pearls and ivories are the rich products which they seek there. It was in searching for such precious things as these that the Phœnicians helped the roots of civiliza-

tion to spread into the hidden corners of Asia, Africa, and Europe.

Nor did they neglect their near relatives and neighbors, the Hebrews. With these people they were on very friendly terms. They traded freely with them, and manned their ships. They intermarried with their sons and daughters. They supplied these kinsmen on their southern border with cedar wood, bronze work, and dyed cloth. From Palestine they took back wheat and honey, wine and oil, — those food stuffs which their tiny country could not supply enough of.

As early as the twelfth century B.C., the carrying trade of the world belonged to the Phœnicians. Even when the Greeks began to share this trade, they did not shut out the Phœnicians from their shores. Indeed they allowed them to build trading settlements in Greece. From these ports they easily passed to Sicily and Sardinia. By sea they traded also with Egypt and North Africa, with Asia Minor, Italy, Gaul, and Spain. By land they exchanged wares with the countries of the Tigris

and Euphrates rivers, and those surrounding the Persian Gulf. (See map, Fig. 94, p. 122.) In short, the Phœnicians explored nearly all known seas and visited almost every shore. Their trade reached all countries, broadly speaking, from India to Britain.

And wherever the Phœnicians sailed their ships, they showed the nations how much better it is to spread the products of peace than the suffering and ruin of war.

Can you now, from your acquaintance with the countries you have met in this story, help the Phœnician unload his incoming caravans and ships and then load them again for other ports? You know, of course, whence come the statues of the sphinx, and any articles decorated with this mysterious figure. You will also easily place the cherub decorations. But you must remember that the Phœnician artists borrowed ideas from all countries for their own work of decoration. So be sure to see whether the ship is inward or outward bound before deciding whether the wares

came from the countries to which they seem to belong.

One of the most valuable gifts of the East, or the Orient, to the West, or the Occident, is the alphabet. As early as 900 B.C., the Phœnicians were using an alphabet of twenty-two letters. It seems very strange to us, who use at least one vowel in every word, to find that all the letters of this alphabet were consonants. Try to pronounce a word which has no vowels in it. No one knows exactly how these consonants came to be. It is very likely that their earliest ancestors may be found in the Egyptian alphabet and the wedge-writing of Babylonia.

The Greeks soon began to use the alphabet of the Phœnician merchants who visited their shores. They altered the consonant sounds a little, and added letters to represent the vowels. For a long time they used this "heathen writing," as they first called it, for business purposes only. But by 700 B.C. even the potters used it on their wares, some of which you may see in the museums to-

day. The Romans later made other slight changes, which completed the alphabet as it has been ever since. Figure 125 will show you some of the changes through which a few of our familiar letters have passed. Thus did the art of writing come out of the East into the West.

It is likely that the traveling Phœnician traders soon found the Babylonian clay tablets too inconvenient for everyday use. They certainly began very early to import the Egyptian papyrus. But they did not keep all of it for themselves. Indeed, so much was shipped to Greece from the Phœnician port of Byblos, that the Greeks finally came to call this Egyptian paper *byblos*. Since these books were written on rolls of byblos, they were called *biblia*. Do you see now how the English word "Bible" came to us?

The Greeks also adopted the Phœnician system of weights and measures — if it may be called the Phœnician system. Borrowing ideas, you know, was a habit with these people. You doubtless know from whom they borrowed in this case.

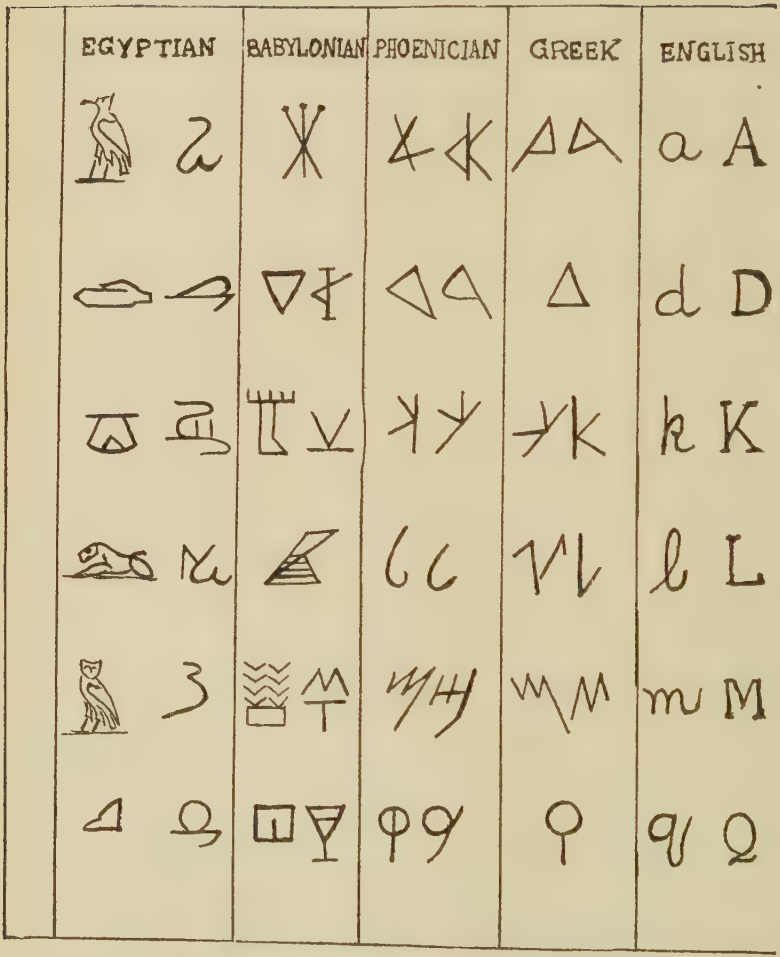


Fig. 125. — Some of the Ancestors of Our Alphabet.

But remember that the Phœnicians usually improved upon the ideas which they borrowed from other nations.

It was the Phœnicians, then, who started the ball of trade a-rolling from the Orient to the Occident. They are the people whom we must thank for the learning and the art which this ball left in its track. It remained for nations in Europe to keep the ball in motion. This was the great work of the Greeks.

In learning how the Present came from the Past, you saw primitive man in Book I planting the seeds of civilization. In Book II you have just read how the roots from these seeds spread through oriental lands. The story of the buds which grew from these roots in Greece and Rome is still to come. By and by you will meet a Greek family who will tell the part their country played in the growth of the Present from the Past.

CAN YOU?

1. Plan the Phœnicians' part in the festival.
   a. Build a boat. Ask the other grades to fill it.
   b. Poets of the grade, tell the story of Phœnicia in the form of a poem.
2. Make a series of pictures that will show how ships grew from the simple open boat of the Phœnicians to the modern steamer and submarine. Before doing this, visit some of the vessels of to-day, if you live near the seashore. If you do not, try to see pictures or models that will show the parts.
3. For the school museum : —
   a. Arrange a case containing as many of the products that were carried on Phœnician boats as you can get or make. Put labels on them telling in what countries they originated. Use the poem at the end of this book (p. 244) to help you to do this.
   b. Place beside this case a map showing where a trading vessel of to-day would go for supplies of copper, silver, gold, precious stones, tin, dyestuffs, ivory, ebony, ostrich plumes, and glass.
   c. Copy in clay some of the beautiful Phœnician vases and bowls. Some of these may be used in the school for flowers, penholders, etc.
   d. Sculptors of the grade, mold heads showing the principal peoples of both the northern and the southern grasslands.
   e. Add a Phœnician tomb to the group of ancient temples and tombs.

4. On the sand table, show how Tyre and Sidon were situated.
5. *a.* Find the story of Dido and the founding of Phœnicia's colony, Carthage.
   b. Learn the story of the Minotaur as told by Hawthorne.
   c. Tell the old myth of the giant whose labors took him to some of the regions where the Phœnicians obtained their rich cargoes.
6. For the book of useful things: —
   a. Write the chapter on dyes. To prepare for this, find out how dyes are now made. Dye the costumes for the festival. For this chapter, draw a map showing the centers of the dyestuff industry to-day.
   b. Write and illustrate the story of the birth of the alphabet.

PART II

MYTHS AND LEGENDS

CHAPTER 1

THE STORY OF THE CHIEF GODS OF EGYPTIAN MYTHOLOGY

As you grow up and read more and more of Egypt's wonderful history, you will meet a long procession of gods. You will see that many of these have the shape of animals. Some are part animal and part human in form. You will find in this chapter the story of those whose names you will meet most frequently. Of these Osiris stands highest, Osiris, king of the gods. He was supposed to have

Osiris.

Isis.

come to the earth in the form of a man, living among men in order to help them. So he was worshiped in all the cities of Egypt as the giver of many blessings.

The marvelous story of Osiris runs thus: — His father was the Earth; his mother was the Heaven. Up to the time of his coming, affairs on the earth did not go well. There was suffering. There was unkindness. Indeed, troubles of all sorts came upon men. Some one was needed to teach the people. Some one was needed to make right the many wrongs. Osiris was the one sent to do this work.

It was known at the time of his birth that he was to be the great helper of the race. So he was carefully trained from babyhood. But he needed a woman to help him in this great work of helping people to become less savage. The woman chosen to do this was his sister-wife, Isis, whose picture is given with his on the page before this one.

Many plants grew upon the earth, and some

of them were poisonous. The divine pair began their work by teaching their pupils to choose those which were good for food — the wheat, the barley, the vine. Wondering man saw Isis cutting the stalks of corn and binding them into sheaves. He saw her grinding the grain and kneading the flour to make bread. Thus he learned how to do these things.

Osiris taught the Egyptians not to eat their fellowmen, as had been their custom. He showed them how to find the metals which were hidden in the earth. Having done this, the next thing they needed to know was how to use these metals. So they learned to make implements for cultivating the land, and weapons for slaying wild beasts.

Then Osiris made laws for them and gave them Thebes of the Hundred Gates for their capital. It is in this work of making laws, as well as in spreading knowledge of all sorts among all the people of Egypt, that we meet Thot. He is the god of letters and the arts, the ever-ready helper

of Osiris. It was he, indeed, who invented speech and writing.

Not being satisfied with teaching only his own people, Osiris left the government in the hands of his wife Isis for a time. Then he traveled throughout the land with a large army of helpers. Wherever he went, he taught the things necessary for better living. Everywhere men were drawn to him by his speech and music. Thus he gained for himself the name of "The Good Being."

THOT.

Nevertheless, his home-coming proved most unhappy. His own brother, Set, the spirit of evil, had plotted against him. While Osiris slept, Set carefully measured his body. Then he had a chest made and richly ornamented, of just the right size to hold the Good Being. When this was completed, he sent out invitations to a great feast. The chest was brought into the

banquet hall, and was greatly admired by all the guests. Set told them, as if in fun, that he would give the chest to the one who, lying in it, found that it exactly fitted him.

One after another tried, without success. But when Osiris stretched himself out in this box of doom, Set and his evil helpers ran to it quickly. They closed the lid, nailed it down, and poured molten lead along the cracks so that it was tightly sealed. Then they carried it to the Nile and it was washed away.

SET.

As soon as Isis heard of this, she cut her hair and dressed herself in mourning. Weeping, she ran hither and thither, begging all she met to tell her where the chest was. At length she learned from two children into which branch of the Nile it had floated. The waters had carried it to a place in Syria; here it was completely

hidden from sight by a bush. But the faithful Isis finally found it and carried it back to Egypt.

Then Set, the Evil One, while hunting in the moonlight, found the chest. He cut the body

HORUS.

NEPHTHYS.

ANUBIS.

into fourteen pieces, scattering them to the four winds. Again Isis started out on her mournful search. She built a tomb over each spot where she found any of the parts of Osiris' body. She

was helped in her weary hunt by her best-beloved son Horus, by her sister Nephthys, by Thot, and by Anubis, the leader of souls.

At last all the parts of Osiris' body were found. They were tenderly placed in a tomb. Isis finally succeeded in making life return to them. But after this Osiris lived unseen in heaven, not among men on the earth. Horus then ruled on the throne of Egypt.

Some say that the plot against Osiris meant the death of vegetation, and the coming of winter. They think that his return to life meant the return of spring, bringing leaf and bud and flower to fields and woods.

It was supposed that Osiris was in the halls of the dead during his absence from men, deciding whether their works in life had been good or evil. For this reason he was often spoken of as "judge of the souls of men."

He was also sometimes called the sun god, though this was the special title of his son Horus.

CAN YOU?

1. Plan an interesting part for the Egyptian gods to take in the festival. From pictures and from the statues and bas-reliefs in the museums, make costumes and masks for the children who take the parts of these gods.
2. Tell a story of another people that reminds you of this story.
3. Put the story into a pantomime to entertain the other grades.

CHAPTER 2

THE SHIPWRECKED SAILOR

From an Egyptian papyrus

A SAILOR, home from a voyage, is supposed to be telling his story. He has come to his old master with the tale of his adventures. He wants his master to introduce him to the king. At first the master pretends not to believe his story. The sailor, however, insists that all this happened to him, to his very self. He tells his story thus: —

"I was going to the mines of Pharaoh. I went down on the sea in a ship one hundred fifty cubits long and forty cubits wide. It was manned by one hundred and fifty sailors, of the best in Egypt. All of these had seen heaven and earth, and their hearts were stronger than lions. They had said that the winds would not be contrary, or that there would be a calm. But

as we came near to the land the wind rose. The sea threw up waves eight cubits high. As for me, I seized a piece of wood; but the others who were in the vessel perished. There was not one saved except me.

"After I had been alone for three days, without a companion beside my own heart, a wave threw me on an island. I laid me in a thicket and the shadow covered me. I slept. Then I stretched my limbs to try to find something for my mouth. I found there figs and grapes; all kinds of good herbs, berries, and grain; melons of all sorts; fishes and birds. Nothing was lacking. I ate all I wanted and left the remainder on the ground. I dug a pit, lighted a fire, and made a burnt offering unto the gods.

"Suddenly I heard a noise as of thunder. I thought it was made by a wave of the sea. The trees shook and the earth was moved. I uncovered my face and I saw that a serpent drew near. He was thirty cubits long, and his beard was greater than two cubits. His body looked

as though it were overlaid with gold. His color was like that of true lazuli. He coiled himself before me.

"Then he opened his mouth, while I lay on my face before him, and he said to me, 'What

THE SERPENT QUESTIONING THE SHIPWRECKED SAILOR.

has brought thee, little one, what has brought thee? If thou sayest not speedily what has brought thee, if thou tellest me not something I have not heard, I will make thee vanish as a flame.'

"Then he took me in his mouth and carried

me to his resting place. He laid me down without any injury. I was whole and sound and no parts were gone from me. Then he asked again, 'What has brought thee, what has brought thee, little one? What has brought thee to this isle which is in the sea, and whose shores are in the midst of the waves?'

"Holding my arms low before him, I told him the story of my escape from death in the waves, as I have told it to you.

"Then said he to me: 'Fear not, fear not, little one, and make not thy face sad. If thou hast come to me, it is God who has let thee live. It is he who has brought thee to this isle of the blest. Here nothing is wanting. It is filled with all good things. Thou shalt pass one month after another, until thou shalt be four months in this isle. Then a ship shall come from thy land with sailors, and thou shalt leave with them and go to thy country. Now I shall tell you of that which is in this isle. I am here with my brethren and my children around me; we are

seventy-five serpents, counting children and kindred.

"'As for thee, if thou art strong and if thy heart waits patiently, thou shalt return to thine own children and wife. Thou shalt return to thy house which is full of all good things. Thou shalt see thy land, where thou shalt dwell in the midst of thy kindred.'

"Then I bowed low before him and said: 'I shall tell of thee unto Pharaoh. I shall make him to know of thy greatness, and I will bring to thee of the sacred oils and perfumes and the incense of the temples, which are offered to all the gods. I shall slay animals for thee for sacrifice. I shall pluck the birds for thee. I shall bring thee ships full of all kinds of the treasures of Egypt. For thus it is right to do unto a god, a friend of men in a far country, of which men know not.'

"Then he smiled at my speech and said: 'Thou art not rich in perfumes, for all that thou hast is but common incense. As for me, I am prince

of the land of Punt, and I have rare perfumes. Only the oil which thou saidst thou wouldst bring, I have not in this isle. But when thou shalt go from this place, thou shalt never more see this isle, for it shall be changed into waves.'

"Then, behold, as a ship drew near, I got up into a high tree, in order to see who were within it. The serpent said to me, 'Farewell, farewell, go to thy house, little one. See again thy children, and let thy name be good in thy town. These are my wishes for thee.'

"Then I bowed myself before him, and held my arms low before him, and he gave me gifts of precious perfumes. He gave me of cassia, of sweet woods, of kohl, of cypress; also an abundance of incense, of ivory tusks, of baboons, of apes; and all kinds of precious things. I put all of his gifts in the ship which was come and, bowing myself, I prayed for him.

"Then he said to me, 'Behold, thou shalt reach thy country in two months. Thou shalt press to thy bosom thy children, and thou shalt rest

in thy tomb.' After this I went down to the shore unto the ship. I called to the sailors who were there. After again giving thanks to the master of this isle, we set sail.

The Serpent and His Family Bidding Farewell to the Sailor.

"And now, since we have returned, I shall go in before the king. I shall give him the gifts which I have brought from this island. Therefore look thou upon me; hear my prayer, and grant me my desire."

This tale is finished from its beginning unto

its end, even as it was found in writing. It is written by the scribe of cunning fingers, Ameni-amen-aa; may he live in life, wealth, and health!

CAN YOU?

1. For Christmas gifts for the lower grades, make booklets in which to rewrite this story so that they can read it. Those in the grade who are good printers, print the little book.
2. Make colored pictures to illustrate the story, using those here given and adding others of your own.
3. Each one make his own colored cover design for this book.
4. Write and illustrate a more interesting fairy story than this one for this Christmas book, using these characters.

CHAPTER 3

THE DOOMED PRINCE

From an Egyptian papyrus

THERE was once a king to whom no son was born. He was deeply grieved, and he prayed earnestly that this great desire of his heart might be given to him. Finally his prayer was answered, and his sorrow was turned into joy. But his heart was sorely troubled when it was foretold that this, his only son, must die "by the crocodile, or by the serpent, or by the dog."

Immediately the king had a house built in the desert for the prince to live in. It was furnished with all the good things that belong in a royal house. Under no circumstances was the child to leave this place of safety.

One day, when the prince had grown into manhood, he went up upon the roof of his house; and he saw a dog. It was following a man who was

walking on the road. The prince spoke to his page, who was with him, saying, "What is this that walks behind the man who is coming along the road?" He answered, "That is a dog." The prince said to him, "Let one like it be brought to me." The page went to tell this wish to his majesty. The king said, "Let a little pet dog be brought to him, or his heart may be sad." So a dog was given him.

But as the boy grew older, he became dissatisfied with his life. He sent a message saying: "O my father! Why am I kept here? If I must die in one of the three ways, 'by the crocodile, or by the serpent, or by the dog,' let me at least have my wish now. I can stay here no longer." His father finally said very sorrowfully, "Behold, go thou where thou wilt."

The prince, followed by his dog, left his home. Taking his life in his own hands, he journeyed northward to the country of Naharaina. Now this chief had but one daughter. The house he made her live in had seventy windows seventy

cubits from the ground. When the girl was old enough to marry, her father called together all the chiefs of the land of Khalu. He said to them, "He who reaches the window of my daughter shall marry her."

THE SUITORS TRYING TO REACH THE WINDOW OF THE FAIR MAIDEN.

Some days after this, the prince passed this strange house of Naharaina's daughter. Seeing these chiefs of Khalu outside of the house, he asked, "What is it that ye do here?" Having learned that they were trying to climb to the window of the daughter of the chief, he asked that he also might try. He did so, and his great strength and courage made him the victor.

One who saw the prince win the prize for which so many had worked hard, went to tell the joyful news to the maiden's father. He said, "One of

the suitors has reached the window of thy daughter." The father inquired of the messenger, "Who is he who has won my daughter?" Now the prince had not told his true name and station, hoping thus to escape his doom. He had said only that he had fled from the land of Egypt because his stepmother was unkind to him.

Upon hearing this tale, the chief became very angry. He said, "Shall I give my daughter to an Egyptian runaway? Let him go back whence he came." But the maiden seized the hand of the prince, whom she had learned to love dearly, saying, "If anyone takes him from me, I will not eat, I will not drink. I shall die in that same hour."

Her angry father then sent men to slay the young prince while he was in his house. But the maiden said, "If they slay him, I shall be dead ere the sun goeth down. I will not pass an hour of life if I am parted from him."

Then Naharaina made them bring the youth and the maiden into his presence. The youth

was seized with fear when he came before the king. But much to the surprise of all who were there, the king embraced him. Kissing him he said, "Oh! tell me who thou art; behold, thou art to me as a son." He then gave him his daughter. He also gave him a house and many servants, with fields, cattle, and all sorts of good things.

Some time after this the youth said to his wife, "I am doomed to three fates — a crocodile, a serpent, and a dog." She replied, "Let some one kill the dog which belongs to thee." But he answered firmly, "I will not kill my dog, which I have had with me since it was a pup." The faithful wife then feared greatly for her husband, and would not let him go abroad alone.

Now the prince afterwards journeyed to Egypt, to travel in that country. He stopped for a time in a town close to a river. One day a huge crocodile appeared in this river. But there was in the town a mighty man who would not let the

crocodile escape. For two months this mighty man kept the crocodile bound. Thus he saved the life of the prince during that time.

One evening while the prince was asleep upon the bed in his own house, a serpent crawled from its hole and approached him. Fortunately his wife was sitting by his side. She called the servants and ordered them to give the creature the bowl of milk which she had brought for her husband. The serpent drank the milk, and being well fed rolled over asleep. The wife quickly killed it with her dagger, and once more the prince was saved.

Not long after this, the prince took a walk into his fields. He went not alone but was followed by his dog. When he came to the river, he bathed in it. The dog led the way into the water. Then came the crocodile from its place of hiding and took the prince to the place where the mighty man was. And the crocodile said to the youth, "I am thy doom, following after thee . . ."

(Here the papyrus breaks off.)

CAN YOU?

1. Finish the story, which stops because the papyrus broke off.
2. Entertain one of the other grades — the one that you think will enjoy it most — by making a moving picture of the story.
3. Find other Egyptian tales to tell to those who are interested in Egypt and its people.

CHAPTER 4

FRAGMENTS OF A BABYLONIAN FABLE

[These lines have been translated from clay tablets. The story is broken because the tablets were in pieces. Many lines are lost entirely.]

THE STORY OF THE FOX

Column I

1. he had raised life . . .

2. thou in that day also didst establish . . .

3. thou knowest plots (and) the making of snares . . .

4. of . . . chains, his command he . . .

5. from the time the fox approaches he urged me; let not . . .

6. in treading down . . . he had established on my feet,

. . . . . .

7. Samas * by thy judgment is ruler; never may he go forth;

* Samas is the name of the sun god.

8. if need be, with the making of snares let them put to death the fox.

. . . . . .

9. the fox on hearing this, raised his head in the presence of Samas and weeps.

10. To the presence of the splendor of Samas his tears went:

11. by this judgment O Samas thou dost not make me (successful).

(Columns II and III lost)

Column IV

1. I went to my forest, I turned not back after him

2. and in peace I came not forth, and the sun sees not.

3. As for thee, never may man imprison (thee),

4. since in the pride of my heart and the strength of my face thou goest straight before (me).

5. May I confine thee and not send thee away.

6. May I take hold of thee and thou lacerate not . . .

7. May I seize thee and not tear (thee) to pieces.

8. May I tear thy limbs to pieces and (not) . . .

9. The fox weeps . . .

10. he bowed his face . . .

11. I went and . . .

[Five lines lost.]

[The next fragment has lost the beginnings and the ends of all the lines.]

1. . . . he carries (?) in the mouth . . .

2. . . . the face of his . . .

3. . . . thou knowest wisdom all . . .

4. . . . in the pathway the fox they are . . .

5. . . . in the fields the fox a combatant . . .

6. . . . was decided under the ruler . . .

7. . . . all (?), the lying down of his feet at dawn . . .

8. . . . a sign he set up and he fled . . .

9. . . . no one . . .

10. . . . may it become old to thee . . . and take . . .

11. . . . in those days also the fox carried . . .

12. . . . to the people he spoke. Why . . .

13. . . . the dog is removed and . . .

[The following fragment is in a similar condition.]

1. . . . the limbs I did not . . .

2. . . . I did not weave and against the unclothed (?) I did not . . .

3. . . . a stranger I cover . . .

4. . . . I caught and I surrounded (?)

5. . . . from of old the dog was my brother . . .

6. . . . he begot me, a firm place . . .

7. . . . of the city of Nisin; I of Bel * . . .

8. . . . limbs and the bodies did not stand . .

9. . . . life I did not end (?) . . .

[4th fragment]

1. . . . was placed also right (and left) . . .

2. . . . their shepherd was prostrate . . .

3. . . . let it not be . . .

* Bel is the name of the father of the gods, the lord of the world.

4. . . . they guarded and did not throw down his spoil . . .

. . . . . .

5. . . . the fox in the trap (?) . . .

[The last fragment is but a small scrap, at the end of which the fox begs Samas to spare him.]

CAN YOU?

1. Each one, piece together the fragments of this fable, and then compare the results, to see how nearly your stories agree. Be sure that your story is a real fable.
2. Get some grown-up friends to rebuild the fable, to see whether they can make any better story of it than you can.
3. Make puzzle fables of your own. Cut them up into parts. Let the other grades piece them together.

CHAPTER 5

THE STORY OF IZDUBAR OR GILGAMESH

[The epic poem of Izdubar was written by a nameless poet and was left on the imperishable tablets of a Babylonian library.]

In Dur-Sargina, the city where stood the palace of Assyrian monarchs three thousand years ago, were two huge human statues exactly alike. They stood at the entrance of the royal residence, between the winged bulls which were carved in high relief. The huge man whom the statues represent is strangling a lion. He is pressing it with strong arm against his side, as if it were no more than a tame cat.

Izdubar or Gilgamesh.

The figure is that of Izdubar, or Gizdubar, or

Gilgamesh, the great hero of the Assyrians. He was born the son of a king. When his father was driven from his throne and killed by his enemies, Izdubar's mother fled with him into the wilderness. Here he became a mighty hunter.

At that time there were multitudes of strange wild beasts, which threatened to kill off all the people of the earth. The legend tells us that the hunter found himself at war with monsters larger and fiercer than even the lion or the wild bull. There were half-human scorpions; there were bulls with the heads of men; there were fierce satyrs and winged griffins.

Deadly war did Izdubar wage upon these creatures. Finally he had a dream, which he told to his mother. "I have dreamed a dream. The stars rained from heaven upon me. Then a creature, with fierce eyes and claws like a lion's, rose up against me; and I smote and slew him."

It was long before this dream was fulfilled. At last Izdubar was told of a monstrous jinn, whose head was human but horned; he had the legs and

tail of a bull, yet was he wisest of all upon earth. Izdubar coaxed him from his cave, and took him captive, but treated him kindly. This powerful jinn became the faithful servant of the hero.

After this Izdubar slew the Elamite who had dethroned his father, and put the royal crown

THE WINGED ISHTAR ABOVE THE RISING SUN GOD.
The river gods and other deities are also shown.

upon his own head. The goddess Ishtar fell in love with him, but he did not return her love. In her anger she brought all kinds of trouble upon him. The last torment with which she punished him was leprosy.

Now, one of Izdubar's ancestors, an ancient king of Chaldea, had been transported to Paradise

while still living. Izdubar sought and found him there, after many wonderful adventures on the way. After listening to his account of the Deluge, Izdubar learned from him the remedy for his disease.

More wonderful adventures followed. Finally the hero himself passed without death into the company of the gods, there to live forever.

CAN YOU?

1. For the school museum, model a statue of this hero, using the picture on p. 221 as your pattern.
2. Make the story of Izdubar more interesting by putting in some of the details of his life as you imagine they might have been.
3. Find other Babylonian and Assyrian stories.

CHAPTER 6

THE LEGEND OF KERESASPA OR KERSHASP

From the story books of the land of Persia — where long ago were born some of the strange tales which you have met in your own story books — comes this legend of the hero, Keresaspa.

Ahura Mazda, the creator and judge of men, says to the prophet, "O good Zarath, dost thou know a man who has shown great courage and strength, and has done many good deeds?"

"I know of such a man; Kershasp is his name," replies the prophet.

"Let his soul come hither," says Ahura Mazda.

Sorrowfully the soul of Kershasp approaches the sacred fire; but he is stopped by the solemn command of Ahura Mazda, "Stand back, O Kershasp, for thou hast harmed the fire, and therefore art thou wicked in my eyes."

Then the soul of Kershasp bends low before

Ahura Mazda and says: "O glorious Creator, wilt thou not let me enter the gates of heaven? Knowest thou that I have slain a serpent in the world? That serpent was so large that he ate men and beasts whole. Poisonous smoke burst from his mouth. Each of his teeth was as large as a man's leg, and his eye was as big as a sheep. As for his head, it was four hundred and eighty feet in circumference.

"I ran after the serpent at dawn, but reached him only at noontime. Then did I break his head into pieces with my javelin. When I looked into his mouth, I saw men still hanging on his teeth. Had I not killed this creature, he would have destroyed the whole earth. There was no one else to kill him."

But Ahura Mazda shakes his head and says: "Thou hast put out the flame and hast offended the keeper of the fire. I shall not pardon thee. Thou canst not have a place in heaven."

A second time the soul of Kershasp speaks: "O Creator, Ahura Mazda, pardon, pardon, I pray

thee! For I have slain the demon who, when he was hungry, ate up at one time ten or twelve men and as many cattle. I smote him with my javelin; and when I looked into his mouth, did I not see horses and asses hanging there? So tall was he that when he stood in the sea, the water came only to his knees, and his head reached as high as the sun.

"This is how I killed him. For nine days and nine nights did I fight him. Catching him then, I put down his head and tied up his hands, dragged him out of the sea and killed him. Had I not destroyed him, all animals would have perished."

But his plea is in vain. Ahura Mazda firmly answers: "O soul of Kershasp, stand away from this spot. Men should take care of fire and preserve it with their lives. They must know that the Creator has made all things for the good of mankind. When they learn of your great deeds, they should also know that your soul must suffer, in spite of them, because of your sin. They will

then take care of fire, this greatest gift of God to man."

A third time the soul cries: "O Creator, pardon me and make room for me in heaven, for I killed seven highwaymen. Each was so tall that the waters of the sea reached only to his ankles, and the sun seemed to be moving near his legs. Everyone whom they saw did they swallow alive. In one year they ate three hundred thousand men. Had I not slain them, they would have destroyed mankind."

But again Ahura Mazda refuses, saying: "O soul of Kershasp, go away from this spot. Thou hast injured the fire and hast made the keeper of the fire thine enemy. I cannot pardon thee. Thou shalt not enter heaven."

For the fourth time the soul speaks: "Have I not conquered even the wind? Did not Satan say to the wind, 'Nothing is stronger than thy strength, but Kershasp does not think thee strong'? Then the wind began to blow with such violence that he swept away mountains and

homes. He uprooted trees and shrubs, and left behind him ruin and misery. But I ran behind the wind; as he came close to me he could not even move my foot. Finally, I caught him and pulled him down. Had I not done this, the whole earth would have been swept away."

But a fourth time the Creator says: "O miserable soul, go hence; for thou art wicked in my eyes. Thou has injured the fire; I cannot forget thy sin."

A fifth time the soul of Kershasp says: "Forgive, O Ahura Mazda! For when the evil bird, Kamak, appeared in the world, bringing darkness and trouble, I destroyed him. Thou knowest well this creature, which gathered all the rain into its wings and emptied all of it into the sea. It would not allow a single drop to fall on the dry land. Therefore was there drought and famine throughout the world. Fountains and rivers dried up, and there was no food. Men and beasts died. For seven days and seven nights I fought this bird, till I pierced its wings and broke

its beak with my javelin. Such strength as I have, thou hast given me, O Ahura Mazda. Without thee, I could have done nothing."

The Creator once more says: "O soul of Kershasp, go away from this spot; for thou hast done harm to the fire, and hast made its keeper angry. Therefore, I shall not pardon thy guilt, and shall not give thee a place in heaven."

The despairing soul now cries, "If thou, O great and almighty Creator, cannot let me into heaven, then give me back my life, so that I may return to my people and destroy all the demons and all evil, making the earth bright and good."

But Ahura Mazda thus answers this prayer: "The time for this is not yet here. As long as man sins, so long will it be impossible for the dead to return to life."

At last the pitying prophet Zarath tries to help Keresaspa to gain his heart's desire. The keeper of the fire, hearing Zarath's plea, speaks

to him thus: "Thou knowest what this man Keresaspa did unto me. On the day that he killed the serpent, he placed the cauldron on the hearth and piled wood beneath it. When I sent the fire — rather late — he struck it in anger with his javelin. Therefore may he not enter heaven."

Weeping, the soul of Kershasp says, "What you say is true. Deeply do I repent my sin!" The prophet bows with joined hands before the keeper of the fire, pleading, "If thou wilt forgive this soul I will declare to the kings and all the people of the world that henceforth they must take good care of the fire, and not harm it in any way."

Hearing this promise, the keeper of the fire replies: "Thy power is great, O prophet. Thy promise is good. Therefore do I forgive Kershasp his sin and free his soul from torment."

So the soul of the hero obtains relief through the help of the prophet, and goes into heaven rejoicing.

CAN YOU?

1. Find among Greek stories one that reminds you of this Persian hero's adventures.
2. Draw a picture illustrating one of Kershasp's deeds, each pupil choosing the one he likes best. Make the picture large enough to be used for decorating the room while the class studies the Persian people and their customs.
3. Carpenters of the grade, make frames for the pictures which are worth framing.
4. Arrange the pictures so that they alone will tell the story.
5. Sculptors, select those labors of Keresaspa which would make interesting bas-reliefs for part of the decoration.

CHAPTER 7

SOME STORIES OF ZAL AND THE CHILDHOOD OF RUSTEM

Sahm was one of the most powerful warriors of the court of Minuchihr, king of Persia. He longed greatly for a son who would make his name live long after he was dead. Finally the gods heard his prayer. A baby was born in his home; but he was greatly disappointed because the child had snow-white hair.

All the Persians declared that this strange child could bring Sahm only misfortune. So the father decided to get rid of him. He carried the infant Zal to the top of a high mountain. Here he left him far from any living creatures except the animals of the forest.

But it seemed that the gods were indeed watching over the baby. He had lain there but a short time when a creature, half bird and half beast,

and very wise, swooped down to the rocks. Picking the child up, this strange being carried him off to its nest.

A voice then told the rescuer of the young Zal that the child should be carefully protected and taught, because he would in time become the father of the champion of the whole world. This voice was faithfully obeyed.

Now, as Sahm grew older he felt lonely and forsaken, for no other son had been given him. One night he had a strange dream. The magicians said that this dream meant that his son, who he thought had been eaten up by wild beasts, was still alive. The father immediately sent his servants to search for the child whom he had once despised; but they looked in vain.

A second dream showed him a fine young man with snowy hair, leading a great army. Then the father himself set out to find Zal. On the way up the side of the mountain, he knelt in prayer. He asked that he be forgiven for deserting his son, and begged that the youth be given back to him.

Zal's winged protector, having heard the prayer, told the youth that his father was seeking him, and that he must return to the land of his birth. Sorrowfully the young man climbed up on the back of his foster-parent, and sorrowfully he was carried to his father. The wonderful bird gave him a feather from its wing as a parting gift, saying, "Whenever thou art in danger, burn this token; and I will at once come to thine aid."

When the strange story of Zal's life came to the king's ears, he was greatly pleased. He gave the young man fine horses and great riches, and made his father Sahm governor of three provinces.

While Sahm was away conquering some of the troublesome neighboring peoples, his son ruled in his place. Once, when Zal was visiting a distant part of the realm, he pitched his tent not far from the palace of the "Serpent King," one of Persia's bitterest enemies.

Before long, tales of the strength and wisdom of the youth reached the ears of Rudabeh, the beautiful daughter of the Serpent King. She fell

in love with this snowy-haired hero, even though she had never seen him.

They dared not meet each other openly because their fathers hated each other. But Rudabeh found a way. She begged permission to go for a few days to her beautiful castle in the country. There Zal went to see her. She spoke to him over the balustrade of the balcony. Finally she let down her magnificent hair so that her lover might climb up to her. The two young people soon came to love each other so dearly that they promised to be faithful, no matter what the cost.

Now the parents of Rudabeh were very angry upon hearing that she was determined to marry Zal. They even threatened to have both lovers put to death. But when the maiden proudly and fearlessly announced, "I am betrothed to the noblest man in the world!" her happy face touched her father's heart. So he gave his consent, and the two were married.

Not long afterward Rudabeh became very ill. Just as she was about to die, her husband re-

THE WONDERFUL "HAIR LADDER" WHICH RUDABEH THREW TO ZAL.

membered the magic feather which his foster-parent had given him. He threw it into the fire, and immediately the room seemed to be filled with the huge, winged creature. It said, "Why grieve thus, Zal! I can cure your wife. Follow my advice and all will go well."

In short time Rudabeh grew strong again. To add to this happiness, a son was born to them. So big a baby was he, that the day he opened his eyes upon the world he looked a year old. It is said that by his eighth birthday he was as tall and strong as the most powerful warrior in the kingdom. He was the wonder of all who saw him. Rustem was his name.

Old Sahm and the Serpent King both came to visit their grandson. They were amazed to find that he surpassed all the warriors of their armies in bravery and strength. Often did the boy say proudly, "What care I for feasting and wine? Give me my armor and my horse, that I may lead brave men to battle."

Now it happened that Zal had charge of a great

white elephant belonging to the king. It was a savage beast and was always kept heavily chained. One night it broke loose and ran about the town, killing all whom it met.

The cries and shrieks of the poor townsfolk woke Rustem. He seized his iron mace and ran to the castle gate to ask the guards what was the trouble. They told him, but begged him not to go forth. In spite of their entreaties, he rushed past them, broke the heavy lock, and ran into the street.

Yells of terror guided him quickly to the spot where the elephant was trampling men and women in the dust. In another moment the enormous brute charged straight at the boy, waving its trunk angrily and roaring fiercely.

Rustem waited till it came close to him; then he struck its forehead with his iron mace. To the amazement of the by-standers, the huge creature staggered and fell dead in a great heap. The people gave thanks to the gods for sending them such a champion.

The boy thus proved himself strong enough and wise enough to go forth as a soldier. So he was sent by his father to conquer for the Persians the fort on Mount Sipund. This Zal himself had tried many times to do. Successful in this, Rustem was welcomed home as a hero.

These are but a few of the boy Rustem's deeds of bravery. Many more did he perform when he became a man.

CAN YOU?

1. Illustrate this story more fully, since only one picture is given here.
2. Poets of the grade, write this story in verse form. Before doing this, ask someone to read you the poem Robert Browning has written of Rustem and his son Sohrab.
3. Actors of the grade, make a good play out of this or some other story of Rustem's bravery.
4. Find other Persian stories to tell at home, if they interest you.
5. Plan a storybook in which to put all the tales of heroes you have already met, as well as those you will meet as you become acquainted with the different peoples of the world.

CHAPTER 8

THE LAWFUL HEIR

From the Talmud

A WISE Israelite, dwelling some distance from Jerusalem, sent his son to the Holy City to be educated. During the boy's absence, the father was taken ill. Feeling that he was about to die, he made his will. He left all his property to one of his slaves, on condition that the slave should allow the son to select any one article for his own.

As soon as his master died, the slave hastened to Jerusalem, rejoicing over his good fortune. Finding his late master's son, he told what had taken place and showed him the will.

The young man was deeply grieved by the news. His religion required a certain time of mourning. When this was over, he began to think what he had better do. He went to his teacher and read to him his father's will. He spoke bitterly of his

disappointment. He could think of nothing that he had done to offend his father, and thought that he had been most unjustly treated.

"Stop," said his teacher; "thy father was as wise as he was loving. That will shows his good sense and far-sightedness. May his son prove as wise in his day!"

"What!" exclaimed the young man. "I see no wisdom in his giving his property to a slave! How does this show affection for his only son?"

"Listen," returned the teacher. "By doing this, thy father hath really made thine inheritance safe for thee. The only trouble is that thou art not wise enough to understand his meaning. When he felt that he was going to die, he said to himself: 'My son is away. When I am dead, he will not be here to take charge of my affairs. My slaves will rob my estate, and may even hide my death from my son.' So, in order to prevent these things, he willed his property to his favorite slave. Well he knew that the slave, believing in his right to the estate, would speedily tell thee of the death

of thy father. Besides, he would be sure to take good care of the estate. And is not this just what the slave has done?"

"Well, well, but how does this help me?" impatiently asked the pupil.

"Ah," replied the teacher, "wisdom I see rests not with the young. Dost thou not know that what a slave possesses really belongs to his master? Has not thy father left thee the right to select one article of all his property for thy own? Choose the slave as thy portion, and by owning him thou wilt get back all that was thy father's. Such was his wise and loving purpose."

The young man did as he was advised. Later, he gave the slave his freedom and a goodly sum of money. But ever after he was accustomed to exclaim, "Wisdom resides with the aged, and understanding in length of days."

CHAPTER 9

DESCRIPTION OF TYRE

From the Book of Ezekiel

O THOU that dwellest at the entry of the sea,
Which art the merchant of the peoples unto many isles,

* * * * * * *

Thy borders are in the heart of the sea;
Thy builders have perfected thy beauty.
They have made all thy planks of fir trees from Senir;
They have taken cedars from Lebanon to make a mast for thee;
Of the oaks of Bashan have they made thine oars;
They have made thy benches of ivory,
Inlaid in boxwood, from the isles of Kittim.
Of fine linen with broidered work from Egypt was thy sail;
Blue and purple from the isles of Elishah was thy awning.
The inhabitants of Sidon and Arvad were thy rowers;
Thy wise men, O Tyre, were in thee; they were thy pilots.

* * * * * * *

All the ships of the sea, with their mariners, were in thee,
That they might occupy thy merchandise.

* * * * * * *

Tarshish was thy merchant, by reason of the multitude of all kinds of riches;
With silver, iron, tin, and lead, they traded for thy wares.
Javan, Tubal, and Meshech, they were thy traffickers;

They traded the persons of men and vessels of brass, for thy merchandise.
They that were of the house of Togarmah traded for thy wares,
With horses, and war-horses and mules.
The men of Dedan were thy traffickers; many isles were the mart of thy hands,
They brought thee in exchange horns of ivory and ebony.
Syria was thy merchant, by reason of the multitude of thy handiworks:
They traded for thy wares with emeralds, purple, and broidered work,
And with fine linen, and coral, and rubies.
Judah and the land of Israel, they were thy traffickers;
They traded for thy merchandise wheat of Minnith
And Pannag, and honey, and oil, and balm.
Damascus was thy merchant, for the multitude of thy handiworks;
By reason of the multitude of all kinds of riches;
With the wine of Helbon, and white wool.
Vedan(?) and Javan traded with yarn for thy wares;

* * * * * * *

Dedan was thy trafficker in precious clothes for riding.
Arabia, and all the princes of Kedar, they were the merchants of thy hand,
In lambs, and rams, and goats; in these were they thy merchants.
The traffickers of Sheba and Raamah, they were thy traffickers;
They traded for thy wares with chief of all spices,
And with all manner of precious stones, and gold.
Haran, and Canneh, and Eden, the traffickers of Sheba,
Asshur, and Chilmad, were thy traffickers.

They were thy traffickers in choice wares,
In wrappings of blue and broidered work, and in chests of rich apparel,
Bound with cords, and made of cedar, among thy merchandise.
The ships of Tarshish were thy caravans for thy merchandise;
And thou wast replenished, and made very glorious, in the heart of the sea.
Thy rowers have brought thee into great waters.

* * * * * * *

When thy wares went forth out of the seas, thou filledst many peoples;
Thou didst enrich the kings of the earth with thy merchandise and thy riches.

* * * * * * *

CAN YOU?

1. From this description, make a list of imports and exports in order to decide in which Tyre excelled.
2. Compose the music of a chant to which this poem may be sung in the pageant.
3. Find out why rows of asterisks are scattered throughout the poem.

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